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THE
YOUNG MISSES
MAGAZINE,
CONTAINING
DIALOGUES

BETWEEN
A GOVERNESS and several Young
LADIES of QUALITY her Scholars:

IN WHICH

Each Lady is made to speak according to her particular
Genius, Temper, and Inclination;
Their several Faults are pointed out, and the easy Way to mend
them, as well as to think, and speak, and act properly; no less
Care being taken to form their Hearts to Goodness, than to
enlighten their Understandings with useful Knowledge.

*A short and clear Abridgment is also given of Sacred and Profane
History, and some Lessons in Geography.*

The USEFUL is blended throughout with the AGREEABLE,
The Whole being interspersed with proper
REFLECTIONS AND MORAL TALES.

By Madam LE PRINCE DE BEAUMONT.

THE FIFTH EDITION.

VOL. I.

L O N D O N:

Printed for F. WINGRAVE, Successor to
Mr. NOURSE, in the Strand.

M. DCC. XCIII.

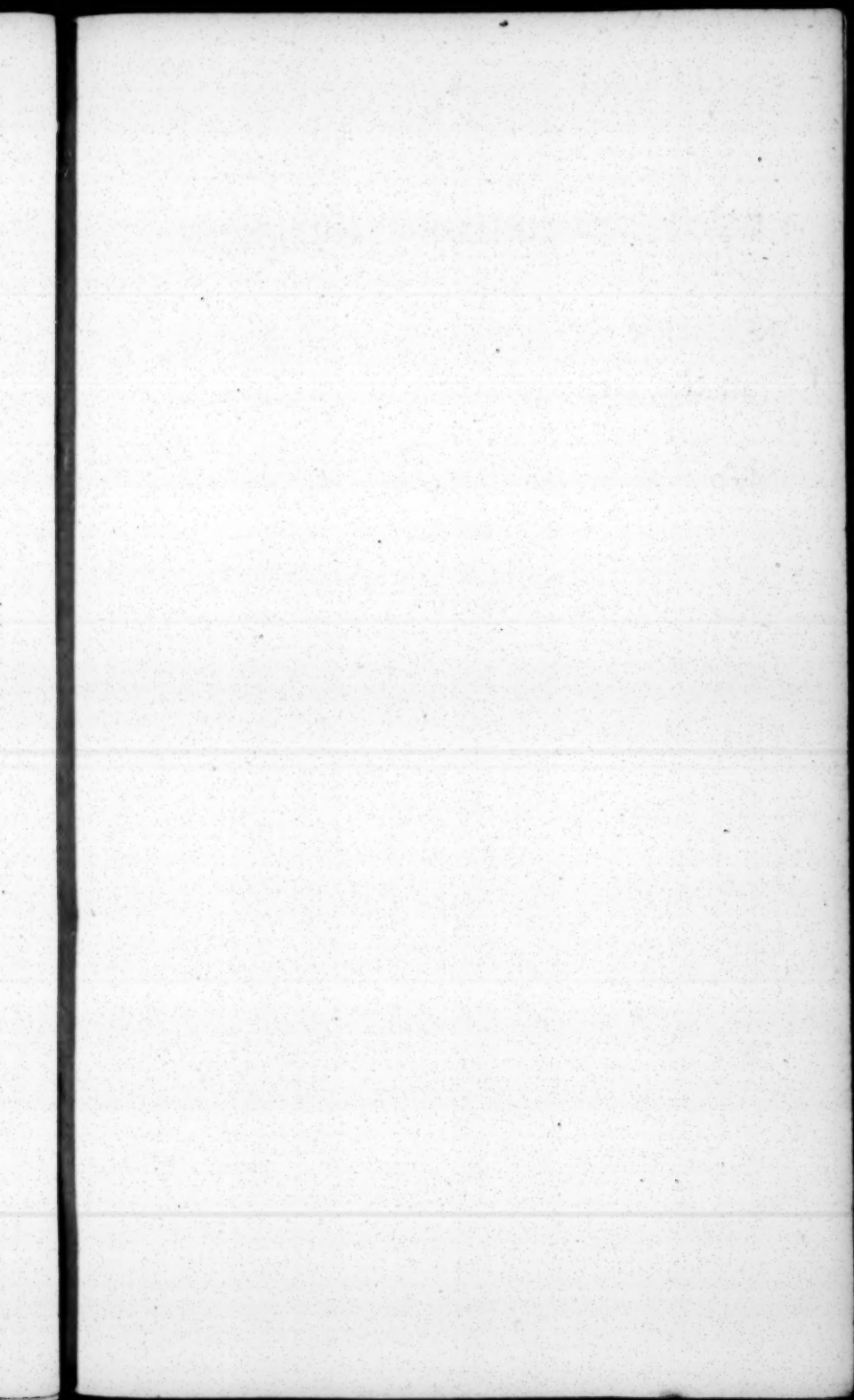


The following is the Opinion of the
Author of the CRITICAL REVIEW
with Regard to this Work.

WHEN it is remembered how much the happiness of society, and the good of mankind, depends upon the education of its individuals, we shall be pardoned for taking notice of one of the best works that has been written to that end; since, however trifling it may at first appear, it is certainly important in the main. The intention of these dialogues is to give a just way of thinking, speaking and acting to young people, according to their different stations of life: and they every where contribute to enlighten the understanding, to form the heart to goodness. Here we find the useful and agreeable happily blended, a short and clear abridgment of sacred and profane history, and some lessons in geography.

The first volume is more amusing than the second, but the latter is more instructive; and as our young discourses and
their

their governess advance in their subject, they become more sensible and pleasing, like good wine that grows better from age. We are promised a continuation of this work; and if it is as well written as what we now speak of, it will be equally useful to the pupil and the tutee. The ignorance of the latter is very lamentable. What instruction can be expected from those who know little or nothing? and how careful ought parents to be in examining both their morals and abilities. See *Critical Review* for August, 1757, p. 177.



NAMES of the LADIES who appear
in the Dialogues of these Volumes.

Mrs. AFFABLE, Governess to Lady
Sensible.

Lady SENSIBLE, twelve	} Years of Age.
Lady WITTY, twelve	
Lady MARY, five	
Lady CHARLOTTE, seven	
Lady TRIFLE, ten	
Lady TEMPEST, thirteen	

DIALOGUES
BETWEEN
Young LADIES of QUALITY
AND THEIR
GOVERNESSES.

DIALOGUE I.

Lady TRIFLE, coming to visit Lady SENSIBLE.

MY dear Lady Sensible, how do you do? you cannot think how delighted I am to spend the afternoon with you. They tell me you have got from Paris the prettiest doll that ever was seen. Oh! how merry we shall be.

Lady Sensible. With all my heart, my dear; I am glad I have anything to entertain you. But somebody knocks.—'Tis Lady Witty; she sent me word she would come and drink tea.

Lady Witty. Your servant, ladies:—But, bless me! did not I see Lady Sensible playing

VOL. I.

B

with

2 *Dialogues between young Ladies*

with a doll (*laughs*). O fie ! my dear, I thought you had more sense ; twelve years old, and to play still !

Lady Trifle. Pray, Lady Witty, is there any harm in playing at twelve ? Methinks, it is not so long since I saw you with several dolls yourself.

Lady Witty. I burnt them all above six months ago ; and have desired papa to lay out the money he used to give me for those trifles, in buying books, and paying all kinds of masters.

Lady Trifle. I am quite of another taste, I assure you : if I were my own mistress, instead of giving two guineas a month to learn geography, I would have all the pretty things from Paris, and that would be some pleasure : but my master tires me to death when he comes, I cannot help yawning every moment ; he tells mama ; she is angry, and that makes me hate both master and geography ten times more.

Lady Witty. Then you don't love to read history ?

Lady Trifle. No, indeed, my dear. I must read, because papa will have me : but when I am grown up, and may do as I please, I give you my word, I will never look into a book.

Lady Witty. You will be silly then all your life, and will never be agreeable : I must tell you
what

what set me against dolls : while we were in the country last summer several ladies visited at our house ; among the rest were two, so excessively ugly, that they were frightful : well, papa was delighted every time they came : He said, they were amiable ladies. This astonished me : for I thought none could be so, unless they were handsome : but I was more surprised, soon after. You know Lady Lucy, who is quite a beauty ; papa could not bear her. He said, she was a statue, an automaton, and had no soul. I did not know what that meant. But one day, being with these two ugly ladies, I asked them, What difference there was between them and Lady Lucy ? Indeed, my dear, answered they, it is plain enough to be seen : she is handsome, and we are ordinary. I know that very well, said I, papa repeats it often ; but he says too, that you are amiable, and she is not ; that she is nothing more than a fine image, a beautiful automaton. I do not well know what an automaton is, but I thought an image was made either of wood, or stone ; besides, I imagined it was impossible to live without a soul, yet he says Lady Lucy has none. The two ladies smiled, and said, that a woman of understanding was reckoned amiable, but that fools were called statues or automatons, because as an automaton is a machine, that can

walk, play on the flute, and do several other things, though it be nothing but a statue made of a bit of wood, and has neither soul, thought, or reason : so fools speak, walk, and do every thing without thinking, just like a piece of clock-work. Ah ladies ! said I, pray tell me how I must learn to think, for I should be very sorry to be an automaton ? Where did you get that sense, which, notwithstanding your faces, makes you so agreeable ? From books, answered they, and applying to our lessons when young. From that time, I quitted every thing, and endeavoured to improve my mind. I am a great proficient, every body says so, but I am resolved to go on ; and so I read all day long.

Lady Trifle. Pray tell me, my dear, what is so much sense good for ?

Lady Witty. Good for ! a thousand things ; last year I was quite weary at papa's assembly, I was treated just like a little baby : but now the company talk to me, and I talk, and they tell me, that I am as witty as an angel. The other day I was at Lord C——'s, who has a fine collection of pictures ; several ladies were there who desired to know what they signified. I fell a laughing ; and my lord, who knew I had read the *Metamorphoses*, asked me, if I understood the subjects of the paintings ? I explained them
all,

all, and was vastly admired ; and it is a great pleasure to be praised and admired ; besides, the blunders of the ignorant divert me much more than a doll.

Lady Trifle. Well, my Lady, I had rather be ignorant, than ill-natured ; if sense is of no other use than to ridicule others, I do not desire to have any. What do you think, Lady Sensible ? I am told you read a great deal. Is it to despise those, who want wit like me ?

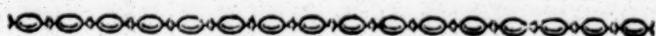
Lady Sensible. No, my dear ; I read because it both instructs and amuses me ; and I hope it will make me good, when I grow up.

Lady Witty. If reading amuses you, why do you keep dolls still ?

Lady Sensible. To divert my acquaintance. I am always pleased, when I can please others.

Lady Trifle. I am greatly obliged to you, my dear ; keep your doll for me, and when I am tired of play, I will come and study with you, that I may learn to be like you, for you are very good.

Lady Sensible. Ladies, if you please, we will step into Mademoiselle Affable my governess's room ; she waits for us to drink tea.



D I A L O G U E I I.

Between Lady WITTY and Lady SENSIBLE.

Lady Witty.

MY dear, I am quite vexed, and I am come to tell you my uneasiness.

Lady Sensible. What is the matter, my dear ? your eyes look as red as if you had been crying.

Lady Witty. I have been crying all the morning, and could cry still. I told you lately that I read a great deal to improve my mind and to be admired. Well, now I am determined to read no longer, but to throw all my books and maps into the fire.

Lady Sensible. You had better give them me. But what makes you take such a resolution ?

Lady Witty. I will tell you what happened this morning, and then judge if I have not reason to be angry with my sense, and the books that gave it me. My Lord B. and his brother came to breakfast at our house, and while papa was reading some letters, waited for him in the parlour. The moment I heard my Lord was below, I made all the haste I could down stairs, for I love to be with him dearly. He tells me I am a fine young lady, have a great deal of sense, and a
thousand

thousand other pretty things. As I came near the door, I heard him speaking of me, and I listened. But the treacherous wretch ! O my dear, I can't help crying, when I think of it. He said I was an ill-natured, good for nothing little creature, that would some time or other be the pest of society. To say I should be a pest, do you know, my dear, it is the most terrible thing in the world ? He said farther, that I was as proud as Lucifer, and ridiculed and jeered every body I knew ; and that it were better for me to be ignorant than to go on learning, for it would only spoil me completely by increasing my vanity. Afterwards he mentioned you ; she is a charming young lady, said he ; she speaks but little, but it is to the purpose, and I would give any thing to have a child like her. He was going on, but hearing papa coming said no more ; and for my part, I ran to my room to cry : I was called down to breakfast ; but I sent word I was not very well, that I might not see this nasty man, who says one thing and thinks another. After dinner, I asked mama leave to come and see you, that I might tell you the affair. I would fain know what you do without being called so proud, and a pest.

Lady Sensible. Indeed, my dear, I know not what to say. But I think, that, if I have any good qualities, I owe them to my governess : she

tells me there are two kinds of sense, the one good for nothing, but to make us hated and despised ; the other softens our tempers, renders us mild, amiable, and virtuous, and makes all our acquaintance speak well of us ; and whenever I have not the right sort she reproves me.

Lady Witty. Perhaps I have the wrong sort ; what is your opinion ? You will not answer ; do not be afraid to tell me ; indeed, I love you too well to be angry.

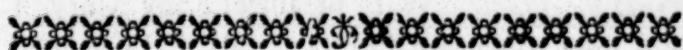
Lady Sensible. Since you desire me I will. You have not the right sort, but that is not your fault ; you was never told the difference, or I am persuaded, you would have strove to have been otherwise.

Lady Witty. You are very kind to excuse me ; indeed, you are in the right ; I will endeavour to amend, but am afraid I shall not succeed. If you would beg your governess to instruct me, I should be greatly indebted to you.

Lady Sensible. I am sure she will do it with pleasure ; she is never so happy as when she meets with young ladies who are well inclined, and desire to be good, and to improve. She has already engaged some of my friends to come and spend three afternoons in a week with me, to instruct us by way of amusement. Shall I tell her, you desire to be of the party ?

Lady

Lady Witty. With all my heart ; only let me know when you intend to begin, and I will be one of the first to come.



D I A L O G U E I I I .

Mrs. AFFABLE, Lady SENSIBLE, Lady WITTY, Lady MARY, Lady CHARLOTTE, and Miss MOLLY.

Lady Mary.

MR S. Affable, your servant. Lady Sensible tells me you know a great many very pretty tales ; and as I love tales dearly, I am come to desire you will tell me one.

Mrs. Affable. Yes, my dear, I know several pretty tales and fine stories.

Lady Mary. What difference is there between a tale and a story ?

Mrs. Affable. A story is an account of what is true, and a tale is a narration invented only to amuse young persons.

Lady Mary. But then they that make these tales are liars, since they say what is not true.

Mrs. Affable: No, my dear, to lie is to seek to deceive ; now as they tell you they are but tales beforehand, they do not seek to deceive.

Lady Mary. Be so kind to tell me both a tale and a story, that I may judge which is the prettiest.

Mrs. Affable. Wit^h pleasure, Lady Mary, I will give you a fine story to read, and you shall learn it by heart, and I will tell you a pretty tale.

Lady Charlotte. And pray will not you give me, as well as Lady Mary, something to read?

Mrs. Affable. Yes, my dear children, you shall each of you have a story like grown girls, but I must first tell Lady Mary the tale I promised her; come now attend.

PRINCE DARLING. *A Tale.*

THERE was once a King, so beloved by his subjects, that they called him the Good King. One day, as he was hunting, a little white rabbit, being closely pursued by the hounds, ran to him for shelter: the king made much of the little rabbit; and said, Since it has put itself under my protection, I will not have it hurt: so he carried the little white rabbit home to his palace, and gave it a very pretty little house to live in, and nice greens to eat. At night, when he was alone in his chamber, he saw a beautiful lady appear. She was not dressed in gold or silver, but her gown was white as snow; and instead of head-dress she

wore a crown of white roses. The good King was very much surpris'd at seeing a young lady in his bed-chamber, for the door was locked, and he could not imagine how she got in. I am, said she, the fairy Candida: I was in the wood while you were hunting, and had a mind to try whether you were as good as is reported; for that purpose, I assumed the shape of a little rabbit, and ran to you for safety; for I know that those who are good to beasts, must certainly be much more so to human creatures; and if you had refused me your protection, I should have thought you very cruel. I come now to thank you for your kindness, and assure you, that I will, on all occasions, be your friend. Ask whatever you will, and I promise to grant your request. Madam, said the good King, since you are a fairy, you undoubtedly know all I desire. I have an only son whom I love tenderly, and who, on that account, is called Prince Darling; if you have any kindness for me, pray be his friend. With all my heart, said the fairy: I can make your son the handsomest prince in the world, or the richest, or the most powerful; chuse which you please. I ask none of these for my son, answered the good King; but if you will make him the best of princes, I shall be greatly obliged to you; for what would beauty, riches, or all the king-

doms in the universe signify, if he were wicked? You know very well he would be miserable, for virtue alone can make him happy. Very true, you are in the right, said Candida; but it is not in my power to make Prince Darling good against his will, he must endeavour to be virtuous himself. All that I can promise you is to give him good advice, to reprove him when he does wrong, and punish him if he will not amend.

The good King was very well satisfied with this promise, and in a little time after he died. Prince Darling was greatly afflicted at the loss of his father, for he loved him sincerely, and would have given his whole kingdom to save his life, but that was impossible.

Two days after the good King's death, Candida appeared to Darling as he lay abed, and said to him, I promised your father to be your friend, and, to keep my promise, am come to make you this present, [putting at the same time a small gold ring upon Darling's finger]: keep this ring, added she, with the greatest care; it is of more value than diamonds: every time you commit an ill action, it will prick your finger: but if, notwithstanding this notice, you persist, you will lose my friendship, and I shall become your enemy. No sooner had Candida finished these words,

words, than she disappeared, leaving Darling greatly astonished.

For a long while he was so good, that the ring never so much as once pricked him; and his behaviour gave such satisfaction, that to his former name of Darling, the people added that of Happy. But one day he went a hunting, and having caught nothing, it put him into an ill temper, and he thought he felt the ring press his finger a little, but as it did not prick him, he gave scarce any heed to it. As he was going into his room, his little dog Bibi came jumping and fawning upon him, but Darling bid him be gone, and told him he was not in a humour to play with him. The poor little dog, who could not understand what he said, pulled him by the clothes, to make Darling take notice of him; but that put the King into such a passion, that he gave him a terrible kick with his foot, and immediately the ring pricked him just like the point of a pin. He was surprised at this, and went and sat down in a corner of the room quite ashamed. I believe, says he, to himself, the fairy banters me; what great harm have I done in kicking a troublesome animal? What advantage is there in being master of a great empire, if I may not have the liberty of beating my own dog? I do not banter you, replied a voice to
Darling,

Darling, you have committed three faults instead of one: First you put yourself into an ill humour, because you cannot bear to be contradicted, but think both man and beast were made only to obey you. Then you fell into a passion, which is another great fault. And lastly, you have been cruel to a poor little beast only for fawning upon you. I know you are greatly above a dog, but if it were just and reasonable to use those ill who are our inferiors and in our power, I could beat and kill you, since a fairy is greater than a man. The advantage of being master of a great empire does not consist in being able to do all the mischief you have a mind to, but in having it in your power to do all the good you desire.

Darling acknowledged his fault, and promised amendment, but did not keep his word. He had been brought up by a silly nurse, who spoiled him when he was little; if he wanted any thing, he had nothing to do but cry, fret, or stamp with his foot, and she gave it him immediately, and that made him obstinate and headstrong. Besides, from morning to night, she was continually telling him, that he was to be a king, and that kings were very happy, because every body was obliged to obey and respect them, and that no one could hinder them from doing what they pleased. When Darling grew up,
and

and began to think, he knew very well that nothing was more odious than pride, haughtiness and obstinacy, and strove to get the better of himself; but he had contracted a habit of these faults, and bad habits are not easily conquered. He was not, however, naturally of a bad disposition; but when he committed a fault, would grieve, and say, I am very unhappy in having pride and anger to strive against every moment: if I had been corrected while a child, I should not now have all this difficulty. His ring frequently pricked him; sometimes he would stop short, at others he went on; but what was very remarkable, for a slight fault his ring pricked him only a little, but when he was very bad, it fetched blood from his finger: at last it made him so angry, that, resolving to be easy, he pulled off his ring, and would wear it no longer. He thought himself the happiest man in the world, when he had got rid of this troublesome monitor. He gave himself up to all manner of folly that came into his head, and by that means grew so wicked, that nobody could bear him.

It happened one day, while Darling was out a walking, that he saw a young maid so exceeding beautiful that he resolved to marry her. Her name was Zelia, and she was as virtuous as she was beautiful.

beautiful. Darling imagined Zelia would be very glad to be a great queen ; but she told him, with a great deal of freedom, that though she was but a poor shepherdess and had no fortune, she would not consent to be his wife. What ! said Darling, somewhat moved, do you dislike me then ? Pardon me, great King, answered Zelia ; you appear to me as you really are, that is, extremely handsome ; but what satisfaction would your beauty and riches be to me, or the fine clothes and grand equipages you would give me, if the ill actions I see you commit every day obliged me to hate and despise you ? At this Darling fell into a great rage with Zelia, and ordered his attendants to carry her by force to his palace. He was so taken up the whole day with the thoughts of the affront she had put upon him, that he could not think of any thing else ; but as he loved her, he could not think of using her ill.

Among Darling's favourites was his foster-brother, in whom he placed an entire confidence. This man, whose inclinations were as mean and base as his extraction, flattered his master's passions, and gave him very ill advice. Seeing Darling very melancholy, he asked him the reason of his uneasiness. The prince told him that he could not endure Zelia's disdain ; and since
he

he found he could not please her without being virtuous, he was resolved to be so, and amend his conduct.

You are very silly, indeed, said this wicked wretch, to lay yourself under any restraint for a poor girl. If I was in your place I would make her obey. Remember you are a King, and that it would be a shame for you to submit to the humours of a shepherdess, who might think herself greatly honoured in being admitted among your slaves. Send her to prison, and let her live on bread and water, and if she still persists in her obstinacy, put her to a cruel death for an example to others. What a disgrace would it be for you to have it known, that a silly girl dared to resist your will ! it would make all your subjects forget that they came into the world only to obey and serve you. But, said Darling, would it not be a greater if I put an innocent person to death ? for after all, Zelia is not guilty of any crime. None can be innocent, who refuse to comply with your commands, replied the confidant ; but even supposing you were to commit a piece of injustice, you had better be accused of that, than let people know that they may sometimes want respect, and contradict you. The courtier took Darling by his weak side ; the fear of seeing his authority lessened, made so strong an impression

impression on the King, that it stifled all his good resolutions of amendment, and he determined to go that very evening to the shepherds's chamber and use her ill, if she persisted in refusing to marry him. Darling's foster-brother in the mean time fearing some return of good-nature should make the King alter his mind, got together three other young noblemen as wicked as himself, to sit up and make the King drink hard: they supped together, and took care to ply the King with wine, that he drank till he scarce knew what he did. While they were at table, they spoke so much against Zelia, and made the King so ashamed of his weakness for her, that he got up like a madman, swearing he would make her obey him, or sell her the next day for a slave.

Darling went to Zelia's room, but was greatly surpris'd at not finding her there, for he had locked her in, and kept the key in his pocket: he was in a terrible passion, and vowed revenge against all he suspected of having been assisting to her escape. His confidants hearing him talk in this manner, resolv'd to make use of this occasion to ruin a nobleman who had been Darling's governor.

This gentleman had often took the liberty to tell the King of his faults, for he loved him as
his

his own son. At first Darling thanked him, afterward he grew angry at being contradicted, and at last he imagined it was only out of contradiction that his governor found fault, while every one else praised him. For which reason he commanded him to retire from court ; but notwithstanding this order, he would often say, he was a man of worth, and that though he did not love him any longer, he could not help esteeming him. This put the confidants in continual apprehensions, lest the King should send for him to court again ; and they were overjoyed at so good an occasion of getting rid of him for ever. They made the King believe that Suliman (that was this worthy nobleman's name) had boasted he would set Zelia at liberty. Three men, corrupted by bribes, said they had heard Suliman say this. The Prince, transported with rage, commanded his foster-brother to send some soldiers and bring Suliman before him in chains like a criminal. After Darling had given these orders, he withdrew to his chamber ; but scarce was he entred but the earth trembled under him, he heard a violent clap of thunder, and Candida appeared : I promised your father, said she in a severe tone, to give you good advice, and to punish you if you refused to follow it. But you have despised my counsel, you have preserved only the
bare

bare outside of a man ; for your crimes have transformed you into a monster, odious both to heaven and earth. It is time for me to keep my word and to punish you. I condemn you to become like the beasts, whose inclinations you have followed ; you have been furious as a Lion, greedy as a Wolf, brutish and savage as a Bull, and like a Serpent have stung him who was another father to you. Represent the nature of all these brutes in your new form. No sooner had the fairy pronounced these words, than Darling found the effect of them in his horrid metamorphosis.

He had the head of a Lion, the horns of a Bull, the feet of a Wolf, and the tail of a Viper, and was instantly transported into a large forest, near the brink of a clear fountain, where he saw his own terrible figure, and heard these words :
‘ View well the miserable condition into which
‘ thy crimes have brought thee, and know, that
‘ thy soul is still more hideous than thy body.’
Darling knew the voice of Candida, and in his fury turned, and would have devoured her had it been possible ; but he said nothing, and the same voice replied : ‘ I despise thy feeble malice, and
‘ will shortly confound thy pride, by putting thee
‘ under the power of thy own subjects.’

Darling

Darling hoped, that if he went from the fountain, the not having his ugliness and deformity continually before his eyes, would be some alleviation to his misery. He advanced therefore further into the wood, but had scarce taken a few steps, before he fell into a pit that was made to catch bears. At the same time some huntsmen who had hid themselves in the trees, came down, took him, and having chained him, carried him to the capital city of his kingdom. On the way thither, instead of acknowledging his fault, and the justness of his punishment, he cursed the fairy in his heart, bit his chains, and gave himself up to all the transports of rage. As they came near the city, he perceived great rejoicings, and the huntsmen having asked the occasion of them, were answered that Prince Darling, the scourge and torment of his people, had been struck dead in his room by a clap of thunder (for so it was believed). The Gods, added they, were weary of his excessive wickedness, and therefore suffered him to live no longer. Four noblemen, the partners of his crimes, endeavoured to lay hold of this opportunity, of sharing the empire amongst themselves; but the people, knowing that the King had been ruined through their bad counsels, tore them in pieces, and have offered the throne to Suliman, whom wicked Darling would have
put

put to death. That worthy lord is just now crowned, and we celebrate this day as that of the nation's deliverance, for he is virtuous, and we shall once more enjoy peace and plenty. Darling, at this discourse, foamed with madness, but it was much worse when he came to the great square before his palace: he there saw Suliman seated on a magnificent throne, receiving the acclamations of the people, who wished him a long life, that he might repair the evils done by his predecessor. Suliman made a sign with his hand for silence, and addressing himself to the people: I have, said he, accepted the crown you offered me, but it is only with a design to keep it for Prince Darling. He is not dead, as you imagine: a fairy has revealed it to me, and perhaps you may one day see him again, virtuous as he was in the first years of his reign. Alas, continued he, shedding tears, he has been seduced by flattery. I know the natural goodness of his heart; it was formed for virtue, and had it not been for the poisonous discourse of those about him he would have been a parent to you all. Detest his vices, but pity him, and let us all together beseech the gods to return him to us. For my part, I should esteem myself but too happy could I even at the expence of my blood restore him to his throne with every disposition necessary
to

to fill it worthily. The words of Suliman pierced to the very soul of Darling : he was now convinced how sincere and faithful this man's attachment had been to him, and now for the first time repented of his failings. He had no sooner listened to this good motion, than he felt the rage within him grow calm and subside, and reflecting on his past conduct, found he was punished much less than he deserved. He ceased then to beat himself against his iron case, and became as gentle as a lamb. He then was carried into a large house where monsters and wild beasts were kept, and was chained up with the others.

Darling from this moment took a resolution to begin his amendment by being obedient to his keeper. He was a brutish surly fellow, and when in an ill humour, though the monster was very tame and good-natured, would beat him without either rhyme or reason.

One day, while this man was asleep, a tyger, that had broke his chain, rushed on him, and was just ready to devour him ; Darling at first felt a kind of joy at the prospect of being delivered from his persecutor, but he condemned it directly, and wished to be at liberty ; I would, said he, return good for evil, and save the life of this unhappy person. Immediately the door of his iron cage flew open, and he hastened to the man's assistance,

tance, who was then awake and defended himself against the tyger ; seeing Darling so near him he gave himself up for lost ; but his fear was soon turned to joy, for the generous monster seized on the tyger, strangled him, and afterwards lay down at the feet of his keeper : who, penetrated with gratitude, would have stooped down to make much of him, but he heard a voice that said, ‘ a good action never loses its reward,’ and, at the same time, instead of the monster, he saw only a pretty little dog at his feet. Darling, delighted with his sudden transformation, wagged his tail, and jumped about his keeper, who took him up in his arms, and carried him to the king, to whom he related the wonderful adventure.

The queen desired to have the dog, and Darling in this new situation would have thought himself very happy, could he have forgot he had once been a man and a king.

The queen was extremely fond of him ; but fearing lest he would grow bigger, she consulted her physicians, and they told her to let him eat nothing but bread, and of that but a small quantity ; so poor Darling was half starved, but he was resolved to bear it with patience.

One day when they had given him his little roll for breakfast, it came into his head to go and eat it in the palace garden, and taking it in his mouth
he

he ran towards a canal he knew was at a small distance; but when he came to the place, instead of the canal he saw a large house, the outside of which sparkled with gold and precious stones. He perceived great numbers, both of men and women, go in richly dressed: and in the house there was singing, dancing, feasting, and all manner of diversion; but all that came out were pale, thin, and covered with ulcers, and almost naked; for their clothes hung in rags and tatters; some fell down as they came out, without having strength to go any further; others lay on the ground ready to die with hunger, begging a morsel of bread of those that were going in; but they did not so much as vouchsafe them a look. Darling came near a young woman who endeavoured to pull up a few herbs to eat. The prince, moved with compassion, said to himself: I am hungry, it is true, but if I wait till dinner-time I should not be starved, and perhaps were I to give my breakfast to this poor creature I might save her life: and resolving therefore to follow this good inclination, he dropt his bread into the young woman's hand, who carried it to her mouth with surprising eagerness, and soon appeared perfectly recovered. Darling, overjoyed at having so seasonably relieved her, was going back to the palace, when he heard several loud cries, and turning round saw Zelia in

the hands of four men, who dragged her along and forced her into this fine house. Darling now wished for his monster's shape again, that he might succour Zelia : but poor little dog he could only bark at and endeavour to follow the ravishers. They kick'd him and would have drove him away, but he was determined not to leave the house till he knew what became of his shepherdes. And reproaching himself with his former behaviour, Alas, said he, I am incensed at these men for carrying her off in this manner ; but have I not committed the same crime, and had not the justice of heaven prevented my attempt, should I not have treated her with the like indignity ?

The reflections of Darling were interrupted by a noise over his head : he look'd up, when a window opened, and to his great joy he saw Zelia, who threw out a dish of victuals so nicely drest that the very sight of them created an appetite, and immediately shut the window. Darling, who had not yet broke his fast, thought he would take this opportunity, and was just going to eat, when the young woman, to whom he had given his bread, gave a loud shriek, and snatching him up in her arms, Poor little animal, said she, do not taste of their victuals, that house is the palace of voluptuousness, and every thing that comes out from thence is poisoned. At the same instant
Darling

Darling heard a voice, which said, 'Thou seest
'a good action is not without its reward:' and
immediately he was turned into a pretty little
white pigeon. He remembered this colour was
that of Candida, and began to hope, he might
be restored to her favour.

The first thing he did was to seek after Zelia,
and spreading his wings, he flew quite round the
house, and seeing a window open, went through
every room in it, but in vain, he could not find
Zelia: he was greatly afflicted at this disappoint-
ment, but resolved not to stop till he found her.
He flew several days together, till at last he got
into a desert, and seeing a cave, drew near; but
how great was his joy! Zelia sat there by the side
of a venerable hermit, taking her share of a frugal
meal with him. Darling transported flew on the
shoulder of his charming shepherdess, and billing
and cooing, endeavoured to express the pleasure
he felt in seeing her. Zelia, charmed with the
fondness of the little creature, stroked him gently
with her hand, and though she did not think he
understood her, told him she accepted the present
he had made to her of himself, and that she
would love him always. What have you done,
Zelia? said the hermit, you have just plighted
your faith. Yes, lovely shepherdess, cried Dar-
ling, who that moment reassumed his natural

shape, on your consenting to be mine depended the end of my metamorphosis : you have promised to love me always, confirm my happiness, or I must beseech the Fairy Candida, my patroness, to let me return to the form in which I had the unspeakable satisfaction of being agreeable to you. You have nothing to fear from her inconstancy, replied Candida, quitting the likeness of the hermit she had been concealed under, and appearing to them such as she really was. Zelia loved you from the first moment she saw you, but your vices obliged her to dissemble the inclination she had conceived for your person. This happy reformation from vice to virtue gives her full liberty to indulge a generous passion.

You will be happy, since your being united, which will be lasting, will rest on virtue as a solid foundation.

Darling and Zelia threw themselves at the feet of Candida. The prince thought he could never thank her enough for her goodness, and Zelia delighted to find he detested his errors, confessed her affection, and gave him her hand with the utmost tenderness. Rise, my dear children, said the fairy, I am going to transport you to your palace, and restore Darling to a crown of which he was before unworthy. She had scarce done speaking, when they found themselves in Suliman's chamber,

ber, who overjoyed at his dear master's double return, both to virtue and his kingdom, yielded up the throne to him, and remained the most faithful of his subjects.

Darling reigned many years very happily with Zelia, and, it is said, applied himself so assiduously to his duty, that his ring, which he put on again, and constantly wore, never once pricked him so as to fetch blood from his finger.

Lady Mary. Dear Mrs. Affable, what a sweet pretty tale this is ! if I was in Lady Sensible's place I should teaze you all day long for more. Pray, will you tell me another the first occasion, if I learn my lesson well ?

Mrs. Affable. Yes, my dear ; but let me know what you like best in this tale.

Lady Mary. Every thing, Mrs Affable, but especially that pretty ring that hindered Darling from being naughty.

Lady Witty. I am sure I ought to have one, I should often have my finger pricked.

Mrs. Affable. I am pleased with your sincerity, my dear ; but let me tell you we all have one.

Lady Sensible. I could lay a wager that I guess your meaning ; is it not our conscience that pricks us every time we do wrong ?

Mrs. Affable. You have guessed it, Lady Sensible.

Lady Charlotte. Then it is my ring that tells me often how ugly it is to stamp with one's foot. I do just like Darling, when he was little, and my nurse is full as foolish as his was, for she says, Why do you make the child cry? give her what she wants. I know this, and cry twenty times a day; but indeed I will be good, for fear I should be turned into a great frightful beast like Darling.

Lady Mary. What, are people turned into monsters and have horns when they are naughty?

Mrs. Affable. No, my dear, the body remains as it is, without any alteration, but it is the soul that will become ugly and more horrid and deformed than a monster, if you are not a good child.

Lady Charlotte. I have a great mind to be good, but I cannot help being naughty sometimes. I do a fault before I am aware of it. I don't love to be contradicted, and when they won't let me do what I please, it makes me ill-natured, and then I beat my maid, quarrel with my sisters, and call them names, and don't mind my masters. Pray tell me how I must grow better?

Mrs. Affable. O Lady Charlotte, you can help being naughty if you will, for we may all be good if we take the right method. I will tell you
what

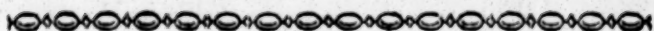
what you must do ; first you must beg of God every morning and evening in your prayers to give you his grace that you may grow better ; for we can do nothing without his assistance ; but then you must do this from the bottom of your heart, and as earnestly as you ask your mama for what you have the greatest mind to ; in the next place you must endeavour to atone for your faults by telling your maid you are very sorry for having struck her, and hope she will excuse it : and when you behave ill to your sisters, ask their pardon, and desire them to tell you whenever you do amiss.

If you really intend to be good you must write down all the naughty things you say and do, every evening, and I am certain, that will make you ashamed of yourself. And you will reflect, that God saw you commit all these faults, and if you do not leave them off, will punish you for them, either in this world or after your death. Don't you know all these things, Lady Charlotte ?

Lady Charlotte. I have been told so ; but I never thought much about it.

Mrs. Affable. So indeed I imagined, for if you had, it would have hindered you from being naughty : to keep it in your mind you must read the holy scripture, which is a divine book, dic-

tated by the Holy Ghost, therefore you must study and repeat it with the highest reverence; from this excellent history you will be informed of the greatness, wisdom and power of God; you will also learn his infinite goodness, mercy and tender compassion; and you will see how much you ought to love, and how careful you should be of offending so great and good a Being, since he punishes the wicked with the utmost severity. Remember, my dear children, that this history is the only one which you may not doubt the truth of, it is more certain than that it is now day-light. Farewell, ladies; I hope I shall still have reason to be satisfied with your minding your lessons.



D I A L O G U E IV.

The SECOND DAY.

Mrs. Affable.

I AM glad to see you, ladies ; but how comes it that you have not brought Lady Trifle with you ?

Lady Witty. She says, she does not chuse to come, because she does not like to hear stories and tales.

Mrs. Affable. You see, ladies, the effects of bad habits ; lady Trifle has been accustomed to play from morning to night, and every thing else is fatiguing and tiresome ; for this reason she will be ignorant as long as she lives ; and though she has a very good capacity, will appear very weak in conversation. Pray do not follow her bad example. I am sure lady Mary is wiser, and has got her lesson.

Lady Mary. I have read it four times over, Mrs. Affable, and repeated it to papa and mama ; shall I say it to you ?

Mrs. Affable. Yes, my dear.

Lady Mary. A long, long while ago, before there were either heavens or earth, or men or beasts,

beasts, there was only God Almighty, for he was from all eternity : Now, ladies, God Almighty can do what he pleases ; if he were to command a garden to be in the middle of this room, there would be a garden directly. Well, then, all of a sudden God said, Let there be heaven and earth, and trees, and birds, and fishes, and flowers, &c. and immediately as he spake every thing came. He was five days in making all we see about us ; and the sixth day he took some earth, and made a man of it : But, ladies, this man could neither speak nor walk, he was like an image. God, to make him speak and walk, gave him a soul after his own likeness, and called him Adam. As Adam would have been weary of living alone, God made him very sleepy, and while he slept took one of his ribs, and made a woman out of it as big as mama. God named the woman he had made out of Adam's rib Eve, and put her with Adam into a delightful garden, where there was all manner of fruit, figs and plumbs, and cherries, and currants, and pears, &c. There was also an apple-tree which bore very fine apples. God said to Adam and Eve, you may eat of all the fruits in the garden, I give them to you, but I forbid you to touch these apples ; if you eat any you shall die. The devil, who is a sad wicked creature,

creature, and had disobeyed God, was jealous of Adam and Eve, and wanted to make them as wicked and as miserable as himself; for that purpose he took the shape of a serpent, and finding Eve walking alone, he said to her, Why do not you eat some of these apples? they are very beautiful and fine tasted. Eve, instead of stopping her ears, or running away, stood talking with the devil, and made answer: God has forbid us to eat any of these apples, and told us we should die if we touched them. You must not believe him, said the devil; he forbid you, because he knows if you eat of them, you will be as great and powerful, and know as much as himself. Eve, who wanted to know as much as God, was foolish enough to believe the devil, and took an apple herself, and gave another to Adam. When they had eat of the forbidden fruit, they saw very well they had done wrong, and being quite ashamed, went and hid themselves under the trees, as if it were possible to be hid from God Almighty. Some time after God called Adam, and said to him, Why have you been disobedient? Adam, instead of acknowledging his fault, and asking pardon, endeavoured to excuse himself, and replied: Lord, the woman you gave me, bid me eat of the fruit. Lord, said Eve, the serpent advised me to eat of it. Since you are

all guilty, you shall every one be punished, said God Almighty. The serpent shall be cursed, and the woman shall crush his head; Eve shall be obliged to obey her husband; Adam shall get his bread by his labour, and shall die as well as his wife. After this God drove Adam and Eve out of his fine garden, which was called *Paradise*, and placed an Angel at the gate with a flaming sword to prevent their getting in again.

Mrs. Affable. My dear lady Mary, I am quite pleased with you; you have repeated your story like a lady. But pray tell me, is it only to know a great deal, that you learn these stories?

Lady Mary. Indeed, I don't know, Mrs. Affable.

Mrs. Affable. Come, lady Sensible, tell these ladies what must be done in learning or hearing a story.

Lady Sensible. You have told me that we should examine the faults and virtues of those whom we hear an account of, in order to avoid their faults, and to imitate their virtues.

Mrs. Affable. Rightly answered, my dear. Well, Miss Molly, what advantage do you make of this story?

Miss

Miss Molly. When I am in a fault I will not excuse myself, but own it, and ask pardon.

Mrs. Affable. A very good answer; and you, lady Charlotte?

Lady Charlotte. When I have a mind to be greedy, or disobedient, I will think that the serpent stands behind me, and bids me do these things, and I will say to him, get away, wicked creature, I had rather obey God Almighty than you.

Mrs. Affable. You are a good child to think so: and what does lady Witty think?

Lady Witty. I think that Eve was very proud to want to be as wise as God, and that she was very greedy too; if she had had nothing else to eat I could have forgiven her, but when she had so many other things, methinks if I had been in her place, I would not have troubled my head about these nasty apples.

Mrs. Affable. If our conversation had not lasted so long already, I would tell you a pretty story you put me in mind of, but it shall be for another opportunity.

Lady Witty. Oh, Mrs. Affable, I am sure these ladies will not be tired of hearing you; do, pray, tell us this story.

Mrs. Affable. What do you say, ladies?

All together. Pray let us hear it.

Mrs.

Mrs. Affable. One day a king lost his way as he was hunting ; as he endeavoured to get into the right road, he heard some persons talking, and going near the place, he saw a man and woman cutting wood. The woman, like lady Witty, said, It must be owned, that our mother Eve was very greedy, to eat the apple ; if she had obeyed God, we should have no occasion to work hard every day as we do now : the man answered her, If Eve was a glutton, Adam was a fool to do what she bid him ; if I had been in his place, and you had desired me to eat any of those apples, I would have hit you a good box on the ear, and not so much as have given you the hearing. The king went to them, and said, Good people, you work very hard. Yes, Sir, answered they, (for they did not know it was the king) we work like horses from morning till night, and yet we can scarcely make shift to live. Come along with me, said the king, I will maintain you without working : just then the king's attendants, who had been looking for him, came up, and the poor people were greatly surprised, and no less rejoiced at this unexpected adventure. When they were in the palace, the king gave them fine cloaths, a coach, and servants in livery ; and every day they had a dozen of dishes at their dinner ; at the end of
the

the month they had four and twenty, but in the middle of the table was placed a large dish with a cover. Immediately the woman, who was very curious, went to open it; but one of the king's officers that was by told them, that his majesty forbid them to meddle with it, or to look into it: when the servants withdrew, the husband took notice, that his wife looked dull, and did not eat, and asked her what was the matter? she told him, she would not give a pin for all the nice victuals there, but that she longed for what was in the covered dish. You are a fool, said the man; have you not been told the king will not have us touch it? the king is very unreasonable, said the woman; if he would not have us see what is in the dish, he should not have ordered it to be set upon the table; and at the same time fell a crying, and said she would kill herself, if her husband did not open the dish. The good man was moved when he saw her cry; and as he loved her dearly, he told her he would do any thing to please her, if she would not make herself uneasy; and opening the dish, immediately out jumped a little mouse, and got away; they both ran after it; but before they could catch it, the king entered the room, and asked where the mouse was? And please your majesty, said the man, my wife teased me so long

long to see what was in the dish, that I could not help opening it, and the mouse has got away. Oh, oh ! replied the king, you said some time ago, that if you had been Adam, you would have given Eve a box on the ear to cure her of being curious and greedy ; you should have remembered your promises : and you, silly woman, you had every thing you could wish, and yet all was not enough, but, like Eve, you must needs eat of the forbidden fruit : go, unhappy wretches, return both of you to your labour in the forest, and never blame Adam and Eve again for the hardships you endure, since you have committed the very same fault for which you condemned them.

Lady Witty. I am sure you made this story on purpose for me, Mrs. Affable.

Mrs. Affable. No, indeed, my dear, I have read it somewhere or other, tho', to speak truth, it suits you wonderfully. But, ladies, let us go and drink tea, and afterwards Miss Molly shall tell us her story.

Miss Molly. Adam and Eve had two sons after they came out of Paradise. The eldest they named Cain, and the youngest Abel. Cain, as he grew up, was a gardener, and Abel was a shepherd ; that is, he took care of little lambs and sheep. Adam used to offer part of every thing

thing he had to God; as the first fruits, the first flowers, the first and choicest cattle: not that God stood in need of any of these things, but Adam presented them as an acknowledgment of his dependance upon God for every blessing he enjoyed. Cain and Abel followed their father's example; but Cain grudged what he offered; he did not present it with a good will. If there was a nice pear or apple in his garden, he kept it for himself, and only gave those he did not care for to God. Abel, on the contrary, chose out the finest and fattest sheep, and sacrificed them to the Lord, and God loved him better than his brother. Cain upon this grew jealous, and was very uneasy. One day God said to him, Cain, why are you sorrowful? do not you know, that if you do well, you shall be rewarded, but if ill, punished; as much as to say, none but the wicked have reason to grieve; therefore, instead of fretting and vexing yourself, become good, and that will soon make you easy and contented.

Cain did not mind the advice God had the goodness to give him, but asked Abel if he would walk out with him, who, being good himself, had no manner of suspicion of his brother, and consented. They went together a great way, and then wicked Cain killed his poor brother
Abel.

Abel. He took him so far from home, that Adam and Eve might know nothing of the matter, but God, who is every where, saw him commit the murder. He had a mind to try whether Cain would tell a lie, and said to him, Cain, where is your brother Abel? Cain answered, 'I do not know; am I my brother's keeper?' you are cursed, said God, for you have killed your brother; go and wander up and down the world like a vagabond; you shall never have a moment's quiet, your conscience shall torment you night and day; and, to prolong your punishment, I will not let the other children of Adam kill you. Immediately Cain fled with his wife from that country, and went to another, and had a great many children.

Mrs. Affable. It is impossible to tell a story better than you have done yours; but, lady Charlotte, does this story make you think of nothing?

Lady Charlotte. O yes, Mrs. Affable; but I am ashamed to tell it, it is so very naughty.

Mrs. Affable. Come, my dear, a young lady, who is willing to own her faults, cannot but be ready to leave them off.

Lady Charlotte. Well then, I will tell you, I am as jealous as Cain of my eldest sister. Papa and mama love her better than me; and that
puts

puts me into such a passion, that sometimes I could kill her, if I durst.

Mrs. Affable. But, my dear, [is it not your own fault that they love your sister more than you? tell me now, if you were a mama, and had two daughters, the one obedient, of a sweet temper, and obliging behaviour, and that minded her masters; the other ill-natured, headstrong, disobedient to her masters, and insolent to every body, which should you love best?

Lady Charlotte. I should love the first best.

Mrs. Affable. Then you must not blame your papa and mama, for loving your sister better than you. Be but as good as she is, and I am sure they will love you dearly.

Lady Charlotte. I will, Mrs. Affable; and I promise you to write down all I say and do amiss.

Mrs. Affable. And I promise you, if you do that you will certainly grow better, and that you will be as amiable, and as happy, as your eldest sister; for I am persuaded, that you are very unhappy when you are naughty.

Lady Charlotte. It is very true; so I am. The other day I told my governess, that I wished I were dead.

Mrs. Affable. My dear, you make me tremble: what a sad wicked wish was that! what would have

have become of you, if you had died before you had asked God Almighty pardon? he is very good to give you time to repent and amend; pray thank him this very night for so great a mercy, and tell him you will love him with all your heart for the future. Good night, my dear children, I am very well pleased with your attention; and next time, to make you amends, you shall have some fine stories, and a pretty tale.

DIALOGUE V.

The THIRD DAY.

Mrs. Affable.

YOU are come very soon to-day, ladies: we have but just this moment got up from table.

Lady Witty. Mrs. Affable, I dined with these ladies, and we were so impatient to see you, that we were not above ten minutes at dinner.

Mrs. Affable. Then I must chide you, dear children, nothing is worse for your health than to eat too quick. To punish you, there shall be no stories before tea, but we will go and walk in the garden.

Lady

Lady Mary. I like walking in the garden very well, but I like stories still better ; pray, Mrs. Affable, forgive us this time ; upon my conscience, I did not know it was a fault to eat so quick.

Mrs. Affable. And it is another fault to swear upon your conscience, you must not say so again. I will not let you repeat your lessons now, ladies, lest it should hurt you to think of your lessons so soon after dinner.

Lady Charlotte. Well, Mrs. Affable, we will say nothing, but you will tell us something ; you promised us a pretty tale, will it hurt us to hear it ?

Mrs. Affable. I see I must do as you would have me : when you are good children, I have not the heart to deny you any thing : come, we will go and sit in the garden, and I will tell you the tale I promised you last time.

BEAUTY and the BEAST ; a Tale.

There was once a very rich merchant, who had six children, three sons, and three daughters ; being a man of sense, he spared no cost for their education, but gave them all kinds of masters. His daughters were extremely handsome, especially the youngest ; when she was
little

little every body admired her, and called her 'The little Beauty;' so that, as she grew up, she still went by the name of *Beauty*, which made her sisters very jealous. The youngest, as she was handsomer, was also better than her sisters. The two eldest had a great deal of pride, because they were rich. They gave themselves ridiculous airs, and would not visit other merchants daughters, nor keep company with any but persons of quality. They went out every day upon parties of pleasure, balls, plays, concerts, &c. and laughed at their youngest sister, because she spent the greatest part of her time in reading good books. As it was known that they were great fortunes, several eminent merchants made their addresses to them; but the two eldest said, they would never marry, unless they could meet with a duke, or an earl at least. Beauty very civilly thanked them that courted her, and told them she was too young yet to marry, but chose to stay with her father a few years longer.

All at once the merchant lost his whole fortune, excepting a small country house at a great distance from town, and told his children with tears in his eyes, they must go there and work for their living. The two eldest answered, that they would not leave the town, for they had several lovers, who they were sure would be glad to have them, tho' they

they had no fortune ; but the good ladies were mistaken, for their lovers slighted and forsook them in their poverty. As they were not beloved on account of their pride, every body said, they do not deserve to be pitied, we are very glad to see their pride humbled, let them go and give themselves quality airs in milking the cows and minding their dairy. But, added they, we are extremely concerned for Beauty, she was such a charming, sweet-tempered creature, spoke so kindly to poor people, and was of such an affable, obliging behaviour. Nay, several gentlemen would have married her, tho' they knew she had not a penny ; but she told them she could not think of leaving her poor father in his misfortunes, but was determined to go along with him into the country to comfort and attend him. Poor Beauty at first was sadly grieved at the loss of her fortune ; but, said she to herself, were I to cry ever so much, that would not make things better, I must try to make myself happy without a fortune. When they came to their country-house, the merchant and his three sons applied themselves to husbandry and tillage ; and Beauty rose at four in the morning, and made haste to have the house clean, and dinner ready for the family. In the beginning she found it very difficult, for she had not been used to work as a servant, but

but in less than two months she grew stronger and healthier than ever. After she had done her work, she read, played on the harpsichord, or else sung whilst she spun. On the contrary, her two sisters did not know how to spend their time; they got up at ten, and did nothing but saunter about the whole day, lamenting the loss of their fine cloaths and acquaintance. Do but see our youngest sister, said they, one to the other, what a poor, stupid, mean-spirited creature she is, to be contented with such an unhappy dismal situation. The good merchant was of a quite different opinion; he knew very well that Beauty outshone her sisters, in her person as well as her mind, and admired her humility and industry, but above all her humility and patience; for her sisters not only left her all the work of the house to do, but insulted her every moment.

The family had lived about a year in this retirement, when the merchant received a letter with an account that a vessel, on board of which he had effects, was safely arrived. This news had like to have turned the heads of the two eldest daughters, who immediately flattered themselves with the hopes of returning to town, for they were quite weary of a country life; and when they saw their father ready to set out, they begged of him to buy them new gowns, head-dresses,

dressés, ribbands, and all manner of trifles; but Beauty asked for nothing, for she thought to herself, that all the money her father was going to receive, would scarce be sufficient to purchase every thing her sisters wanted. What will you have, Beauty? said her father. Since you have the goodness to think of me, answered she, be so kind to bring me a rose, for as none grows hereabouts, they are a kind of rarity. Not that Beauty cared for a rose, but she asked for something, lest she should seem by her example to condemn her sister's conduct, who would have said she did it only to look particular. The good man went on his journey, but when he came there, they went to law with him about the merchandize, and after a great deal of trouble and pains to no purpose, he came back as poor as before.

He was within thirty miles of his own house, thinking on the pleasure he should have in seeing his children again, when going through a large foreest he lost himself. It rained and snowed terribly; besides, the wind was so high, that it threw him twice off his horse, and night coming on, he began to apprehend being either starved to death with cold and hunger, or else devoured by the wolves, whom he heard howling all round him, when, on a sudden, looking through a long walk of trees, he saw a light at some distance, and

going on a little farther perceived it came from a palace illuminated from top to bottom. The merchant returned God thanks for this happy discovery, and hasted to the place, but was greatly surpris'd at not meeting with any one in the out-courts. His horse followed him, and seeing a large stable open, went in, and finding both hay and oats, the poor beast, who was almost famish'd, fell to eating very heartily; the merchant tied him up to the manger, and walking towards the house, where he saw no one, but entering into a large hall, he found a good fire, and a table plentifully set out with but one cover laid. As he was wet quite through with the rain and snow, he drew near the fire to dry himself. I hope, said he, the master of the house, or his servants, will excuse the liberty I take; I suppose it will not be long before some of them appear.

He waited a considerable time, till it struck eleven, and still nobody came: at last he was so hungry that he could stay no longer, but took a chicken and eat it in two mouthfuls, trembling all the while. After this he drank a few glasses of wine, and growing more courageous he went out of the hall, and cross'd through several grand apartments with magnificent furniture, till he came into a chamber, which had an exceeding good bed in it, and as he was very much fatigued,
and

and it was past midnight, he concluded it was best to shut the door, and go to bed.

It was ten the next morning before the merchant waked, and as he was going to rise he was astonished to see a good suit of clothes in the room of his own, which were quite spoiled; certainly, said he, this palace belongs to some kind fairy, who has seen and pitied my distress. He looked through a window, but instead of snow saw the most delightful arbours, interwoven with the beautifullest flowers that ever were beheld. He then returned to the great hall, where he had supped the night before, and found some chocolate ready made on a little table. Thank you, good Madam Fairy, said he aloud, for being so careful as to provide me a breakfast; I am extremely obliged to you for all your favours.

The good man drank his chocolate, and then went to look for his horse, but passing thro' an arbour of roses, he remembered Beauty's request to him, and gathered a branch on which were several; immediately he heard a great noise, and saw such a frightful beast coming towards him, that he was ready to faint away. You are very ungrateful, said the Beast to him, in a terrible voice; I have saved your life by receiving you into my castle, and, in return, you steal my roses, which I value beyond any thing in the universe;

but you shall die for it ; I give you but a quarter of an hour to prepare yourself, and say your prayers. The merchant fell on his knees, and lifted up both his hands : My lord, said he, I beseech you to forgive me, indeed I had no intention to offend in gathering a rose for one of my daughters, who desired me to bring her one. My name is not, My Lord, replied the monster, but Beast ; I don't love compliments, not I ; I like people should speak as they think ; and so do not imagine, I am to be moved by any of your flattering speeches : but you say you have got daughters ; I will forgive you, on condition that one of them come willingly, and suffer for you. Let me have no words, but go about your business, and swear that if your daughter refuse to die in your stead, you will return within three months. The merchant had no mind to sacrifice his daughters to the ugly monster, but he thought, in obtaining this respite, he should have the satisfaction of seeing them once more ; so he promised, upon oath, he would return, and the Beast told him he might set out when he pleased ; but, added he, you shall not depart empty handed ; go back to the room where you lay, and you will see a great empty chest ; fill it with whatever you like best, and I will send it to you home, and at the same time Beast withdrew. Well, said the good man
to

to himself, if I must die, I shall have the comfort, at least, of leaving something to my poor children.

He returned to the bed-chamber, and finding a great quantity of broad pieces of gold, he filled the great chest the Beast had mentioned, locked it, and afterwards took his horse out of the stable, leaving the palace with as much grief as he had entered it with joy. The horse, of his own accord, took one of the roads of the forest, and in a few hours the good man was at home. His children came round him, but instead of receiving their embraces with pleasure, he looked on them, and holding up the branch he had in his hands, he burst into tears. Here, Beauty, said he, take these roses ; but little do you think how dear they are like to cost your unhappy father, and then related his fatal adventure : immediately the two eldest set up lamentable outcries, and said all manner of ill-natured things to Beauty, who did not cry at all. Do but see the pride of that little wretch, said they ; she would not ask for fine clothes, as we did ; but no, truly, Miss wanted to distinguish herself, so now she will be the death of our poor father, and yet she does not so much as shed a tear. Why should I, answered Beauty, it would be very needless, for my father shall not suffer upon my account, since the

monster will accept of one of his daughters, I will deliver myself up to all his fury, and I am very happy in thinking that my death will save my father's life, and be a proof of my tender love for him. No sister, said her three brothers, that shall not be, we will go find the monster, and either kill him, or perish in the attempt. Do not imagine any such thing, my sons, said the merchant, Beast's power is so great, that I have no hopes of your overcoming him: I am charmed with Beauty's kind and generous offer, but I cannot yield to it; I am old, and have not long to live, so can only lose a few years, which I regret for your sakes alone, my dear children. Indeed father, said Beauty, you shall not go to the palace without me, you cannot hinder me from following you. It was to no purpose all they could say, Beauty still insisted on setting out for the fine palace, and her sisters were delighted at it, for her virtue and amiable qualities made them envious and jealous.

The merchant was so afflicted at the thoughts of losing his daughter, that he had quite forgot the chest full of gold; but at night when he retired to rest, no sooner had he shut his chamber-door, than, to his great astonishment, he found it by his bed-side; he was determined, however, not to tell his children, that he was grown rich, because

because they would have wanted to return to town, and he was resolved not to leave the country; but he trusted Beauty with the secret, who informed him, that two gentlemen came in his absence, and courted her sisters; she begged her father to consent to their marriage, and give them fortunes, for she was so good, that she loved them, and forgave heartily all their ill usage. These wicked creatures rubbed their eyes with an onion to force some tears when they parted with their sister, but her brothers were really concerned. Beauty was the only one who did not shed tears at parting, because she would not increase their uneasiness.

The horse took the direct road to the palace, and towards evening they perceived it illuminated as at first: the horse went of himself into the stable, and the good man and his daughter came into the great hall, where they found a table splendidly served up, and two covers. The merchant had no heart to eat, but Beauty, endeavouring to appear chearful, sat down to table, and helped him. Afterwards, thought she to herself, Beast surely has a mind to fatten me before he eats me, since he provides such a plentiful entertainment. When they had supped they heard a great noise, and the merchant, all in tears,

bid his poor child, farewell, for he thought Beast was coming. Beauty was sadly terrified at his horrid form, but she took courage as well as she could, and the monster having asked her if she came willingly; y—e—es, said she, trembling; you are very good, and I am greatly obliged to you; honest man, go your ways to-morrow morning, but never think of coming here again. Farewel Beauty, farewell Beast, answered she, and immediately the monster withdrew. Oh, daughter, said the merchant, embracing Beauty, I am almost frightened to death; believe me, you had better go back, and let me stay here; no, father, said Beauty, in a resolute tone, you shall set out to-morrow morning, and leave me to the care and protection of providence. They went to bed, and thought they should not close their eyes all night; but scarce were they laid down, than they fell fast asleep, and Beauty dreamed, a fine lady came, and said to her, I am content, Beauty, with your good will; this good action of yours in giving up your own life to save your father's shall not go unrewarded. Beauty waked, and told her father her dream, and though it helped to comfort him a little, yet he could not help crying bitterly, when he took leave of his dear child.

As soon as he was gone, Beauty sat down in the great hall, and fell a crying likewise; but as she

she was mistress of a great deal of resolution, she recommended herself to God, and resolved not to be uneasy the little time she had to live ; for she firmly believed Beast would eat her up that night.

However, she thought she might as well walk about till then, and view this fine castle, which she could not help admiring ; it was a delightful pleasant place, and she was extremely surprised at seeing a door, over which was wrote, "BEAUTY'S APARTMENT." She opened it hastily, and was quite dazzled with the magnificence that reigned throughout ; but what chiefly took up her attention, was a large library, a hapsichord, and several music books. Well, said she to herself, I see they will not let my time hang heavy upon my hands for want of amusement. Then she reflected, " Were I but to stay here a day, " there would not have been all these preparations." This consideration inspired her with fresh courage ; and opening the library she took a book, and read these words in letters of gold :

" Welcome Beauty, banish fear,
" You are queen and mistress here :
" Speak your wishes, speak your will,
" Swift obedience meets them still."

Alas, said she, with a sigh, there is nothing I desire so much as to see my poor father, and know what he is doing; she had no sooner said this, when casting her eyes on a great looking-glass, to her great amazement she saw her own home, where her father arrived with a very dejected countenance; her sisters went to meet him, and notwithstanding their endeavours to appear sorrowful, their joy, felt for having got rid of their sister, was visible in every feature: a moment after, every thing disappeared, and Beauty's apprehensions at this proof of Beast's complaisance.

At noon she found dinner ready, and while at table, was entertained with an excellent concert of music, though without seeing any body: but at night, as she was going to sit down to supper, she heard the noise Beast made, and could not help being sadly terrified. Beauty, said the monster, will you give me leave to see you sup? That is as you please, answered Beauty trembling. No, replied the Beast, you alone are mistress here; you need only bid me be gone, if my presence is troublesome, and I will immediately withdraw: but, tell me, do not you think me very ugly? That is true, said Beauty, for I cannot tell a lie, but I believe you are very good-natured. So I am, said the monster,

ster, but then, besides my ugliness, I have no sense ; I know very well that I am a poor, silly, stupid creature. 'Tis no sign of folly to think so, replied Beauty, for never did fool know this, or had so humble a conceit of his own understanding. Eat then, Beauty, said the monster, and endeavour to amuse yourself in your palace, for every thing here is yours, and I should be very uneasy, if you were not happy. You are very obliging, answered Beauty ; I own I am pleased with your kindness, and when I consider that, your deformity scarce appears. Yes, yes, said the Beast, my heart is good, but still I am a monster. Among mankind, says Beauty, there are many that deserve that name more than you, and I prefer you, just as you are, to those, who, under a human form, hide a treacherous, corrupt, and ungrateful heart. If I had sense enough, replied the Beast, I would make a fine compliment to thank you, but I am so dull, that I can only say, I am greatly obliged to you. Beauty eat a hearty supper, and had almost conquered her dread of the monster ; but she had like to have fainted away, when he said to her, Beauty, will you be my wife ? She was some time before she durst answer, for she was afraid of making him angry, if she refused. At last, however, she said, trembling, No, Beast. Imme-

diately the poor monster went to sigh, and hissed so frightfully, that the whole palace echoed. But Beauty soon recovered her fright, for Beast having said, in a mournful voice, " then farewell, Beauty," left the room ; and only turned back, now and then, to look at her as he went out.

When Beauty was alone, she felt a great deal of compassion for poor Beast. Alas, said she, 'tis a thousand pities, any thing so good-natured should be so ugly.

Beauty spent three months very contentedly in the palace : every evening Beast paid her a visit, and talked to her during supper, very rationally, with plain good common sense, but never with what the world calls wit ; and Beauty daily discovered some valuable qualifications in the monster, and seeing him often had so accustomed her to his deformity, that, far from dreading the time of his visit, she would often look on her watch to see when it would be nine, for the Beast never missed coming at that hour. There was but one thing that gave Beauty any concern, which was, that every night, before she went to bed, the monster always asked her, if she would be his wife. One day she said to him, Beast, you make me very uneasy, I wish I could consent to marry you, but I am too sincere to make you believe that will ever happen :

I shall

I shall always esteem you as a friend, endeavour to be satisfied with this. I must, said the Beast, for, alas ! I know too well my own misfortune, but then I love you with the tenderest affection : however, I ought to think myself happy, that you will stay here ; promise me never to leave me. Beauty blushed at these words ; she had seen in her glass, that her father had pined himself sick for the loss of her, and she longed to see him again. I could, answered she, indeed promise never to leave you intirely, but I have so great a desire to see my father, that I shall fret to death, if you refuse me that satisfaction. I had rather die myself, said the monster, than give you the least uneasiness : I will send you to your father, you shall remain with him, and poor Beast will die with grief. No, said Beauty, weeping, I love you too well to be the cause of your death : I give you my promise to return in a week : you have shewn me, that my sisters are married, and my brothers gone to the army ; only let me stay a week with my father, as he is alone. You shall be there to-morrow morning, said the Beast, but remember your promise : you need only lay your ring on a table before you go to bed, when you have a mind to come back : farewell, Beauty. Beast sighed as usual, bidding her good night, and Beauty went to bed very sad at seeing him so afflicted.

afflicted. When she waked the next morning, she found herself at her father's, and having rang a little bell, that was by her bedside, she saw the maid come, who, the moment she saw her, gave a loud shriek, at which the good man run up stairs, and thought he should have died with joy to see his dear daughter again. He held her fast locked in his arms above a quarter of an hour. As soon as the first transports were over, Beauty began to think of rising, and was afraid she had no clothes to put on; but the maid told her, that she had just found, in the next room, a large trunk full of gowns, covered with gold and diamonds. Beauty thanked good Beast for his kind care, and taking one of the plainest of them, she intended to make a present of the others to her sisters. She scarce had said so, when the trunk disappeared. Her father told her, that Beast insisted on her keeping them herself, and immediately both gowns and trunk came back again.

Beauty dressed herself, and in the mean time they sent to her sisters, who hastened thither with their husbands. They were both of them very unhappy. The eldest had married a gentleman, extremely handsome indeed, but so fond of his own person, that he was full of nothing but his own dear self, and neglected his wife. The second

cond had married a man of wit, but he only made use of it to plague and torment every body, and his wife most of all. Beauty's sisters sickened with envy, when they saw her dressed like a princess, and more beautiful than ever, nor could all her obliging affectionate behaviour stifle their jealousy, which was ready to burst when she told them how happy she was. They went down into the garden to vent it in tears; and said one to the other, in what is this little creature better than us, that she should be so much happier? Sister, said the eldest, a thought just strikes my mind; let us endeavour to detain her above a week, and perhaps the silly monster will be so enraged at her for breaking her word, that he will devour her. Right, sister, answered the other, therefore we must shew her as much kindness as possible. After they had taken this resolution, they went up, and behaved so affectionately to their sister, that poor Beauty wept for joy. When the week was expired, they cried and tore their hair, and seemed so sorry to part with her, that she promised to stay a week longer.

In the mean time, Beauty could not help reflecting on herself for the uneasiness she was likely to cause poor Beast, whom she sincerely loved, and really longed to see again. The

tenth night she spent at her father's, she dreamed she was in the palace garden, and that she saw Beast extended on the grass-plat, who seemed just expiring, and, in a dying voice, reproached her with her ingratitude. Beauty started out of her sleep, and bursting into tears, am not I very wicked, said she, to act so unkindly to Beast, that has studied so much to please me in every thing? Is it his fault that he is so ugly, and has so little sense? He is kind and good, and that is sufficient. Why did I refuse to marry him? I should be happier with the monster than my sisters are with their husbands; it is neither wit, nor a fine person, in a husband, that makes a woman happy, but virtue, sweetness of temper, and complaisance, and Beast has all these valuable qualifications. It is true, I do not feel the tenderness of affection for him, but I find I have the highest gratitude, esteem and friendship; and I will not make him miserable; were I to be so ungrateful I should never forgive myself. Beauty having said this, rose, put her ring on the table, and then laid down again; scarce was she in bed before she fell asleep, and when she waked the next morning, she was overjoyed to find herself in the Beast's palace. She put on one of her richest suits to please him, and waited for evening with the utmost impatience,

tience, at last the wished for hour came, the clock struck nine, yet no Beast appeared. Beauty then feared she had been the cause of his death; she ran crying and wringing her hands all about the palace, like one in despair; after having sought for him every where, she recollected her dream, and flew to the canal in the garden, where she dreamed she saw him. There she found poor Beast stretched out, quite senseless, and, as she imagined, dead. She threw herself upon him without any dread, and finding his heart beat still, she fetched some water from the canal, and poured it on his head. Beast opened his eyes, and said to Beauty, you forgot your promise, and I was so afflicted for having lost you, that I resolved to starve myself, but since I have the happiness of seeing you once more, I die satisfied. No, dear Beast, said Beauty, you must not die; live to be my husband; from this moment I give you my hand, and swear to be none but yours. Alas! I thought I had only a friendship for you, but the grief I now feel convinces me, that I cannot live without you. Beauty scarce had pronounced these words, when she saw the palace sparkle with light; and fireworks, instruments of music, every thing seemed to give notice of some great event: but nothing could fix her attention; she turned to her dear Beast,

Beast, for whom she trembled with fear ; but how great was her surprise ! Beast was disappeared, and she saw, at her feet, one of the loveliest princes that eye ever beheld ; who returned her thanks for having put an end to the charm, under which he had so long resembled a Beast. Though this prince was worthy of all her attention, she could not forbear asking where Beast was. You see him at your feet, said the prince : a wicked fairy had condemned me to remain under that shape till a beautiful virgin should consent to marry me : the fairy likewise enjoined me to conceal my understanding ; there was only you in the world generous enough to be won by the goodness of my temper, and in offering you my crown I can't discharge the obligations I have to you. Beauty, agreeably surprised, gave the charming prince her hand to rise ; they went together into the castle, and Beauty was overjoyed to find, in the great hall, her father and his whole family, whom the beautiful lady, that appeared to her in her dream, had conveyed thither.

Beauty, said this lady, come and receive the reward of your judicious choice ; you have preferred virtue before either wit or beauty, and deserve to find a person in whom all these qualifications are united : you are going to be a great queen,

queen, I hope the throne will not lessen your virtue, or make you forget yourself. As to you, ladies, said the fairy to Beauty's two sisters, I know your hearts, and all the malice they contain: become two statues, but, under this transformation, still retain your reason. You shall stand before your sister's palace gate, and be it your punishment to behold her happiness; and it will not be in your power to return to your former state, till you own your faults, but I am very much afraid that you will always remain statues. Pride, anger, gluttony, and idleness are sometimes conquered, but the conversion of a malicious and envious mind is a kind of miracle. Immediately the fairy gave a stroke with her wand, and in a moment all that were in the hall were transported into the prince's dominions: his subjects received him with joy; he married Beauty, and lived with her many years, and their happiness, as it was founded on virtue, was competal.

Lady Charlotte. And were her two sisters always statues?

Mrs. Affable. Yes, my dear, because their hearts were never changed.

Lady Witty. I could hear you a whole week together without being tired; I love this Beauty prodigiously, yet, methinks, if I had been in her place,

place, I could never have consented to marry so frightful a monster.

Lady Sensible. But, lady, he was so good-natured, that sure you would never let him die with grief, especially after he had behaved so kindly to you.

Lady Witty. I should have just said as Beauty did in the beginning, I will be your friend, but I cannot be your wife.

Lady Mary. And I should have been so frightened at him, that I should always have thought he was going to eat me.

Miss Molly. I believe that, like Beauty, by often seeing him, his ugliness would have grown familiar to me. When papa first took a little black to be his foot-boy, I was afraid of him, and hid myself when he came in, but by little and little I grew used to him, and now he lifts me into the coach when I go abroad: I never so much as think of his face.

Mrs. Affable. Miss Molly is in the right; for ugliness, by being used to it, grows familiar, and affects one less, but vice is always shocking: we must not be concerned, if we are not handsome, but endeavour to behave so as to make full amends for the want of personal advantages. Observe also, my dear children, that those who do well are always rewarded: if Beauty had refused to die instead of her father,

or

or if she had been ungrateful to poor Beast, she would not have been a great queen afterwards : you also see, what a terrible thing jealousy is, and how wicked it makes those who give way to it.

As it is not above three o'clock, you may stay in the garden till four, and jump and run about as much as you will, provided you do not go in the sun ; I that am old and cannot walk, chuse to stay here with lady Sensible, who is a little indisposed.

Lady Mary, coming back soon after. O, Mrs. Affable, do but see what butterflies we have caught ; I will put mine into a box, and feed him with flowers, then what a pretty little family of butterflies I shall have !

Mrs. Affable. You would be sadly disappointed, my dear, if you were to find, instead of butterflies, a family of caterpillars.

Lady Mary. But, Mrs. Affable, I shall not put a caterpillar into my box, but a butterfly ; and how can I find any thing but a butterfly ?

Mrs. Affable. 'Tis certain, no one can find in a box, or any thing else, what is not there ; but you must know, my dear, that this butterfly, which seems so pretty now, was, when it first came into the world, a little worm, next an ugly caterpillar, who was afterwards turned into a butterfly.

Lady

Lady Witty. 'Tis something like the metamorphoses; but pray let us hear how this can be? for I always looked upon the metamorphoses as tales contrived to please children.

Mrs. Affable. You were mistaken, my dear; the metamorphoses, are the history of the Grecians, wrapped up in, and concealed under fables; when you are bigger, I shall shew you the connexion between them and history.

Lady Witty. You always say, when you are bigger I will tell you what you ask me; but, Mrs. Affable, only consider I am already thirteen; I am past a child, why will not you tell me now, as well as another time?

Mrs. Affable. Because there are many other things that you ought to know, before you can be taught the connexion that is between history and the metamorphoses: you must necessarily be acquainted with history; make yourself mistress of that, and then I will instruct you in whatever you desire.

Lady Mary. And pray, Mrs. Affable, must I stay too till I am bigger, to know how a butterfly was at first a caterpillar?

Mrs. Affable. No, my dear, to oblige you, I will keep some butterflies. In autumn they will lay eggs on the leaves I shall give them; after which they will die, then I will put these leaves in the sun, and when the eggs are warmed, there will

will come out little caterpillars, who will spin just as you see spiders do every moment they come into the world, and build themselves a house with the thread, to keep them warm in winter.

Miss Molly. Who gives them wherewithal to make this thread, Mrs. Affable?

Mrs. Affable. God Almighty, who created them, furnishes them with every thing needful for their life and preservation; and so they have a warehouse in their bodies, where they find the proper materials to make this thread for the building of their houses.

Lady Mary. You will feed these little caterpillars, Mrs. Affable; but those in the fields, who carries them victuals to their little houses?

Mrs. Affable. Nobody, my dear, neither do they want any, they do not eat till they are bigger: when it is warm weather, you will see them come out of their houses, and after they have eat a little while, build themselves a tomb, and lie down in it, and seem to die: they will then resemble a bean, but soon after, this bean will stir, a head will come out, then legs, wings, and at last a pretty butterfly, like this, who will live upon flowers, till he lays his eggs and dies.

Lady Mary. And shall we see all this, Mrs. Affable?

Mrs.

Mrs. Affable. Yes, my dear, you will see all this, and a great many more fine things, if we go into the country together, as I hope we shall. In the mean while I will get a dozen of butterflies, and keep them in my closet, where they shall have fresh flowers every day, and we will often go and pay them a visit. But it is now time to drink tea, afterwards we will repeat our stories. Come, Miss Molly, 'tis your turn.

Miss Molly. A great while after the death of Adam and Eve, the world grew so bad, that God Almighty could not bear with them any longer; they told lies, they were gluttons, they fell in a passion, and never said their prayers; in short, all they did was evil, and God resolved to punish them: but there was one good man among all these wicked wretches, and God commanded him to make a great wooden house, and fill it with all manner of living creatures; this good man's name was Noah. When the house was built, he went into it with his wife and three sons, whose names were Shem, Ham, and Japhet, and they had their wives with them. As soon as they were all in this great house, which was called *the Ark*, God caused such prodigious quantities of rain to fall, that it covered the houses, the trees, and high mountains, so that both men and beasts perished; but Noah was not drowned, for God
had.

had shut the ark quite close, and it floated upon the water. When every thing was destroyed, there fell no more rain, but a great wind came and dried up the earth; then Noah opened one of the windows of the ark, and let out a raven; the raven is a nasty bird, that feeds upon dead carcases, and as it found a great many upon the earth, it did not return to him any more: some time after Noah opened the window again, and sent out a pretty little pigeon; the pigeon cropped an olive branch, and came back with it in his bill; then God bid Noah come out of the ark. Noah fell on his knees, with all his family, to thank God Almighty for their deliverance, and at the same time saw, in the sky, a thing that was green, red, yellow, and all manner of colours (this is called the rainbow). And God said to Noah, I will often send you this bow in the sky, as a sign, that there shall never be another deluge; as much as to say, the waters shall never overflow, and drown the world again.

Lady Mary. Mrs. Affable, who gave Noah, and his children, and the beasts that were with him, victuals to eat, all the time they were in the ark?

Mrs. Affable. They carried victuals with them when they went into the ark. You have been in Ireland, my dear, and when you were in a ship,

which is almost like the ark, you had victuals to eat, because there were some put into the ship.

Lady Mary. That is true, and there were windows too : I was afraid, every moment, that it would sink : how comes it, that the ship should float upon the water, while my knife, which I let fall into the sea, went directly to the bottom ?

Mrs. Affable. 'Tis because the water which is under a ship is heavier than the ship, and bears it up, whereas your knife was heavier than the water, which, for that reason, could not bear it up.

Lady Witty. But, Mrs. Affable, a ship is heavier than a knife.

Mrs. Affable. So it is, my dear ; but then there is a greater quantity of water, in proportion, to bear it up, than was under the knife : if you were to make an iron ship, it would go to the bottom. Let us make an experiment of this in the basin at the end of the garden : I will take a bit of wood, about the bigness of the lead in my sleeve ; well, you see the wood swims upon the surface, but the lead sinks, because it is heavier than the water. The little bird that is upon yonder branch, does not make it bend, because he is lighter than the branch, but if I were to get upon it, my weight would break it immediately.

Lady Mary. I understand you now very well, Mrs. Affable, and when I go into Ireland again,
I shall

I shall not be afraid ; when I reflect, that the ship cannot sink, because the water is heavier.

Mrs. Affable. Well, Miss Molly, has the story you have been just now repeating, put no good thought into your mind ?

Miss Molly. O yes, Mrs. Affable ; as Noah immediately thought of returning God thanks, so I will always remember to thank him every day for all he gives me.

Lady Mary. Pray, Miss, what does God give you ? he never gave me any thing.

Mrs. Affable. My dear, what are you saying ? He gave you your body, your soul, your eyes, your ears, your feet, your head, what you eat, and what you put on ; in a word, it is he that gives you every thing that you have and enjoy.

Lady Mary. I ask your pardon, Mrs. Affable, indeed 'tis mama gives me my clothes and my viſtuals.

Mrs. Affable. Remember, my dear, that God Almighty made every thing, and all belongs to him ; if he had not given your mama money to buy clothes, and bread, and whatever else you stand in need of, you could not have had them.

Lady Mary. Oh, how much ought I to love this good God, who gives me all these good things !

Mrs. Affable. It is but just you should, and to shew that you really love God, you must

be very good, for that is the only way to please him.

Lady Mary. And did God Almighty make my grandmama, who is in Ireland, too?

Mrs. Affable. He made every thing both in earth and in heaven. But, my dear children, it looks as if it was going to rain, let us go back to my chamber.

Lady Charlotte. Oh, Mrs. Affable, do but look there; I believe that fine thing yonder is what you call a rainbow; dear, what beautiful colours!

Mrs. Affable. You are in the right, my dear; well, every time you see that, you must remember it is the sign that God gives us of his being reconciled to mankind: you must never look at the rainbow, without thanking him, in your heart, for his goodness in forgiving us. Let's make haste up stairs, for I feel the drops of rain already.— But it is past six: we must bid you good night, ladies, for lady Sensible will go to bed betimes. I shall expect you the day after to-morrow; but, above all things, take care not to dine so quick.

Lady Witty. We will eat gently, Mrs. Affable; but, then, shall not we have a story before tea?

Mrs. Affable. Yes, ladies, I give you my word you shall.



DIALOGUE VI.

The FOURTH DAY.

Lady Charlotte.

WE have been half an hour at table ;
shan't we have a story, Mrs. Affable ?

Mrs. Affable. With all my heart ; but has
lady Charlotte nothing at all to give me ?

Lady Charlotte. Yes, Mrs. Affable, here is a
paper with sad frightful things in it ; but pray
read it to yourself.

Mrs. Affable. Yes, my dear, I will read it while
we drink tea.—Well, ladies, I must make good
my promise, and tell you a tale ; sit down, and
let me pay my debts.

The Tale of Prince Fatal, and Prince Fortunatus.

There was a queen, who had two sweet pretty
little boys, and a fairy, that was the queen's in-
timate friend, was invited to stand godmother to
them, and make them some gift. I endow the
eldest, said she, with all manner of misfortunes
till he is five and twenty, and I name him Fatal.
At these words the queen gave a loud cry, and

intreated the fairy to change her gift. You do not know what you ask, said she to the queen; if he does not meet with misfortunes, he will be wicked. The queen durst say no more, but begged the fairy to let her chuse for her second son; perhaps you will chuse wrong, replied the fairy; but no matter, I am willing to grant whatever you ask me for him. I wish, said the queen, that he may succeed in whatever he undertakes, 'tis the way for him to be perfect. Perhaps you may be mistaken, said the fairy, and for that reason I grant him this gift no longer than till he is five and twenty.

Nurses were provided for the two young princes, but the very third day the eldest prince's nurse was taken ill of a fever; he had another, and she fell down and broke her leg; a third lost her milk as soon as prince Fatal was put to the breast; and it being spread abroad, that prince Fatal was unfortunate to his nurses, nobody would suckle, or so much as come near him. The poor child was hungry, and cried, but met with no pity: at last a mean homely country-woman, who was very poor, and had a large family of children, which she could scarce maintain, came and offered to bring him up, provided they would give her a large sum of money; and as the king and queen did not love prince Fatal,
they

they gave her what she asked, and bid her take him home to her village. The youngest prince, who was named Fortunatus, on the contrary, throve surprizingly, his papa and mama doated upon him, and never thought of the eldest. The wicked woman she had given him to, was no sooner got home, than she took off his fine swaddling clothes, to give them to a son of her's, who was about Fatal's age, and having wrapped up the poor prince in an old petticoat, she carried him into a wood, and left him to be devoured by the wild beasts; but a lioness, that had three young whelps, brought him into her den, and gave him suck, which made him grow so strong, that at six months he could run alone. In the mean time the nurse's son, whom she put off for the prince, died, and the king and queen were glad they had got rid of him. Fatal remained in the woods till he was two years old, when a nobleman, an officer of the court, as he was a hunting, was astonished to find him in the midst of wild beasts. He was moved to pity, took him home, and hearing that a child was wanted as a companion to play with Fortunatus, he presented Fatal to the queen.

Fortunatus had a master to teach him to read, but this master was charged, above all things, not to make him cry. The young prince heard this,

and cried every time he took his book in hand, so that at five years of age he could hardly tell his letters, while Fatal, on the contrary, read perfectly well, and had already made some progress in writing. To frighten the prince, his master was ordered to whip Fatal whenever Fortunatus neglected his lesson; so that it was in vain for Fatal to be good, and apply himself to his book, he could not escape punishment: besides, Fortunatus was so ill-natured and wilful, that he used his brother very ill, tho' indeed he did not know he was his brother. If Fatal had an apple, or play-thing, Fortunatus would snatch it away. He obliged him to be silent when he went to speak, and would make him talk when he wanted to hold his tongue; in a word, he was a little martyr, and pitied by no one.

They lived together in this manner till their eleventh year, when the queen was amazed at her son's ignorance. Certainly, said she, the fairy has deceived me, I imagined my son would be the most learned that ever was, since I wished him to succeed in whatever he undertook; accordingly she went to consult the fairy about the matter, who said to her, "Madam, you should
" have desired a willing mind, and virtuous in-
" clinations for your son, rather than great ta-
" lents; all his endeavours are to be wicked,
" and

“and your majesty is a witness of the great progress he has made.” After having said this, she turned from her, and the poor princess returned to her palace in the utmost affliction.

She went to reprove Fortunatus, in order to make him better, but instead of promising amendment, he told her, that if they vexed him he would starve himself. The queen at this, frightened out of her senses, took him upon her knee, kissed him, gave him sweetmeats, and assured him, that he should not learn any thing for a whole week, if he would eat his victuals as usual.

All this time Fatal improved so much, that he was quite a wonder of learning and mildness of temper : he had been so used to be contradicted, that, in a manner, he had no will of his own ; and he thought himself happy, if he could but prevent the ill effects of Fortunatus’s capricious humours : but this sad child, enraged to see that he improved more than himself, could not bear the sight of him, and the tutors, to please their young master, beat poor Fatal every moment. At last this wicked boy told the queen, that he would not have Fatal live with him any longer, and that he would not eat a morsel till he was sent away ; so that poor Fatal was turned into the street, no one daring to take him in, for fear of displeasing the prince.

He passed the night under a tree, half dead with cold, (it was winter) with only a bit of bread for his supper, which some good body or other had given him out of charity. As soon as it was day-light, said he to himself, I will not stay here doing of nothing, but try if I cannot get my living till I am big enough to be a soldier. I remember to have read, in history, of several common men, who have afterwards been made great generals, and perhaps, if I behave well, I may have the same good fortune: 'tis true, I have neither father nor mother, but God himself is the father of orphans, and he that gave me a lionsess for my nurse, surely will not forsake me now. Having said this, Fatal kneeled down to say his prayers, for he never missed them night and morning, and always, when he prayed, he fixed his eyes on the ground, with his hands lifted up and joined together, and neither turned his head this way, or the other.

While Fatal was on his knees, a countryman chanced to be going by, and seeing him pray so earnestly, said he to himself, I am sure this must be a good child, I have a great mind to have him to take care of my sheep, and God will bless me for his sake. So he waited till he had ended his prayer, and then said to him: Little boy, will you come and live with me, and
mind

mind my sheep? I will keep you, and take care of you. With all my heart, said Fatal, and I will do all in my power to serve you honestly. This countryman was a wealthy farmer, and had a great many servants, who wronged their master; and, indeed, so did his wife and children.

They were mightily pleased when they saw Fatal; for, said they, this is but a child, and we can do whatever we will with him.

One day the farmer's wife said to him, child, my husband is a miser, and never gives me any money; let me take a sheep, and you shall tell him the wolf ran away with it. Madam, replied Fatal, I would with all my heart, do any thing to serve you, but I had rather die than be a thief and a liar. You are a fool, said she; who will know it? Oh, madam, Fatal answered, God will know it, for he sees whatever we do, and punishes those that lie and steal. At these words his mistress lost all patience; she flew upon him, beat him, and tore the hair off his head. The farmer hearing Fatal cry, came and asked his wife what made her beat him in that manner? Why truly, said she, because he is a glutton; I saw the little greedy rascal this morning eat up a pot of cream, which I was going to carry to market. O fie, said the farmer, I cannot bear liquorish people; and immediately he

called one of his servants, and ordered him to whip Fatal, and all that ever the poor child could say to justify himself signified nothing, his mistress insisted that she saw him eat the cream, and she was believed. After this he was sent into the fields to tend the sheep, and his mistress went to him, and said, Well ! will you give me one of the sheep now ? No, indeed, replied Fatal, I should be very sorry to do any such thing ; you may use me as you please, but you shall never make me be guilty of an untruth : so finding him resolute, this wicked woman, out of revenge, set all the other servants against him ; they made him stay out late in the fields, and instead of giving him victuals, like the rest, she only sent him bread and water, and when he came home, laid to his charge all the mischief that was done in the family.

He staid a year at the farmer's, and though he lay on the ground, and was but very indifferently fed, yet he grew so strong and tall, that at thirteen years of age, any one would have thought him to be fifteen ; besides, he was become so patient, that he bore all their ill usage with the utmost calmness and meekness. One day, while he was at the farm, he heard that a king of a neighbouring country was at war, and wanted soldiers ; Fatal went and asked his master to let him

him go, and having got leave, he travelled on foot to this prince's territories, where he lifted himself under a captain, who, though he was a great nobleman, behaved more like a porter or a drayman, than a person of quality; he swore, beat his soldiers, and cheated them of their pay, and, with this officer, Fatal was more miserable than at the farmer's; he had engaged for ten years, and though he saw the greatest number of his comrades desert, yet he would never follow their example; for, said he, I have received money to serve ten years, and it would be wronging the king to go away before my time is expired. Notwithstanding this captain was a bad man, and used Fatal no better than the rest, yet he could not help esteeming him, because he saw that he always did his duty, and he would send him on his messages, and entrust him with money, and give him the key of his room, whenever he dined abroad, or went into the country; and though he did not love reading, he had a large library, to make people believe he was a man of sense and learning; for in that country they despised an ignorant officer, and looked upon such as did not know something of books, or at least of history, as unfit for any military action of importance.

When

When Fatal had done his duty as a soldier, instead of going to game and drink with his comrades, he would lock himself up in the captain's room, and there endeavour to learn his profession, by reading the lives of great men, till, at last, he became capable of commanding an army.

He had been seven years enlisted, when his regiment was ordered to the field: his captain took him, and six others, and went to visit a little wood, and when they were in the midst of it, the soldiers said, one to another, let us kill this wicked fellow, who is always caneing of us, and cheats us of our pay. Fatal represented the baseness of such an action, and dissuaded them from it; but instead of hearkening to him, they said they would kill him and the captain too, and immediately drew their swords. Fatal placed himself before the captain, and fought with so much bravery, that he alone slew four of the soldiers. His captain seeing he owed his life to Fatal, asked his pardon for all the wrong he had done him; and having informed the king of what had happened, Fatal was made a captain, and the king gave him a considerable pension.

Now none of the soldiers wanted to kill Fatal; he loved them as if they were his children, and they had the same affection for him, as for a father;

ther; instead of defrauding them of their pay, he gave them money out of his own pocket, to encourage them when they behaved well; was careful and tender of them when they were sick or wounded, and never found fault with them out of caprice or ill humour. About that time a great battle was fought, and the commander in chief being slain, all the officers and soldiers fled: but Fatal cried out, that he had rather die fighting, than fly meanly like a coward, and his soldiers told him they would not forsake him; and their example had so good an effect with the others, that they all came back, ranged themselves round Fatal, and fought with such success, that the son of the king of their enemies was taken prisoner. The other king was greatly rejoiced when he heard he had gained the victory, and told Fatal, that he made him general of all his armies. Afterwards he presented him to the queen, and to the princess his daughter, who gave him their hands to kiss: but at sight of the princess, Fatal was struck motionless like a statue: she was so beautiful, that he fell in love with her to distraction; and then he was unhappy indeed, for he thought that such an one as he must have no hopes of marrying a great princess: he resolved, for that reason, to conceal his affection, and daily underwent the utmost

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torture;

torture; but it was much worse when he was informed, that Fortunatus was also in love with the princess Graciosa, (for that was her name) having seen her picture, and that an ambassador was arrived to ask her in marriage. Fatal was ready to die with grief; but the princess Graciosa, who knew that Fortunatus was a base and wicked prince, intreated her father, with such earnestness, not to force her to the match, that the ambassador was told, the princess did not chuse to marry yet. Fortunatus, who had never been used to be contradicted, fell into a most violent passion, when they returned with the princess's answer; and his father, who could not deny him any thing, declared war against the father of Graciosa; but he was not much concerned about it, for, said he, while Fatal is at the head of my army, I am not at all afraid of being overcome: so having sent for his general, he told him the affair, and bid him prepare for war; Fatal, at this, threw himself at his feet, and said, that he was born in the dominions of prince Fortunatus's father, and could not take up arms against his sovereign; but the king was very angry, and threatened to put him to death, if he refused to obey him, and, on the contrary, promised to give him his daughter in marriage if he defeated Fortunatus. This was a sad temptation

tion to poor Fatal ; however, at last, he resolved to do his duty, and therefore, without saying any thing to the king, he quitted the court, and forsook all his riches, and great expectations.

Fortunatus, soon after, put himself at the head of the army, and took the field ; but before five days were at an end, he fell ill with fatigue, for he was very delicate and tender, and having never been used to any hardships, or to take any exercise, heat and cold, every thing made him sick.

About this time, the ambassador, who had been sent to demand Graciosa for Fortunatus, in order to make his court to the prince, told him, that he saw the little boy that had been turned out of his palace, at the court of Graciosa's father, and that it was generally reported, he had promised him his daughter in marriage. Fortunatus, at this piece of intelligence, fell into a most terrible fit of passion, and as soon as he was recovered, he set out fully resolved to dethrone the father of Graciosa, and promised a great reward to whoever should take Fatal either dead or alive. Fortunatus gained several great victories, though he did not fight himself, for he was afraid of being killed, but he had able and experienced commanders. At last he besieged the capital of the enemy, and was preparing to
take

take it by storm, when, on the eve of the intended assault, Fatal was brought before him, bound in heavy chains (for great numbers of people had been sent in search of him). Fortunatus rejoiced at this opportunity of exercising his revenge, and gave orders for him to be beheaded, before they stormed the town, in sight of the enemy. That very day he gave a grand entertainment to his officers, to celebrate his birthday, being now twenty-five years complete. The besieged hearing Fatal was taken, and was to have his head off in an hour, resolved to deliver him or perish, for they remembered how kind he had been to them while he was their general: they asked the king's leave to sally out, and were victorious. Fortunatus's gift was now over, and in his flight he was killed. The conquerors ran to unbind Fatal, and at the same moment they saw two glittering chariots appear in the air, in one of which was seated the fairy, and in the other Fatal's father and mother, but both fast asleep. They did not awake till just as the chariots touched the ground, and were greatly surprised to find themselves in the midst of any army. The fairy then addressing herself to the queen, and presenting Fatal to her, said, "Madam, in this
"hero behold your eldest son: the misfortunes
"he has undergone, have corrected the defects

" of

“ of his temper, which was naturally violent and
 “ unruly; whereas Fortunatus, who, on the con-
 “ trary, was born with excellent inclinations, has
 “ been utterly spoiled by indulgence and flattery,
 “ and God would not permit him to live longer,
 “ because he would only have grown more
 “ wicked every day he lived; he is just now
 “ killed; but to comfort you for his death, know,
 “ that, impatient of ascending the throne, he was
 “ on the point of dethroning his father.” The
 king and queen were greatly astonished, and em-
 braced Fatal very affectionately, having heard
 great commendations of him. Princess Gra-
 ciosa and her father heard Fatal’s adventures
 with the highest delight. He married Graciosa,
 and they lived together to a good old age, per-
 fectly happy, and perfectly virtuous.

Lady Charlotte, sighing. O dear! how glad
 I am that poor Fatal is happy at last: I was all
 along afraid that wicked Fortunatus would have
 cut off his head.

Mrs. Affable. I dare say, ladies, there is not
 one of you but what is glad of Fortunatus being
 killed.

Lady Mary. I’m sure I am; for, if he had
 not, he would always have endeavoured to do
 his brother some mischief.

Miss

Miss Molly. If Fortunatus was naughty, it was not so much his fault, as his papa and mama's; why did not they bring him up better?

Mrs. Affable. Very true, my dear; and, methinks, if I had been the fairy, I would have punished that mother very severely, who gave him sweetmeats to quiet him. But, my dear children, let me beg of you to make this one reflection. All of you love Fatal, and detest Fortunatus: consider then, that the world, in general, is of the same way of thinking; and whenever any misfortune happens to a good man, every body is sorry, even those who are not particularly acquainted with him. In a word, virtue ever will, and must be respected, and vice (even by the vicious themselves) be hated and abhorred. My dear children, fix this in your minds: you are young ladies of quality, you are rich, yet it is not these things that will gain you love or esteem: what does your being rich signify to me, if you keep your money; if you do not pay your tradesmen, the people that work for you, and your servants; if you let the poor perish for want of relief? Do not you see plainly, that your riches will never secure you either esteem or respect? on the contrary, every time you refuse to assist the unhappy and distressed, those who see you will say within themselves, what a pity it is such a covetous,

a covetous, mean-spirited, ungenerous person should be rich : I wish, with all my heart, Mrs. Such-a-one had her fortune, she would do good with it ; she is charitable. Take particular notice of this, lady Charlotte ; if you continue to be haughty and ill-natured, nobody will love you, but you will be hated and despised, though you are a lady.

Lady Charlotte. Alas ! Mrs. Affable, it is very true ; neither my papa, my mama, my sisters, my governess, my maid, nor even the very servants in the kitchen, nobody can bear me ; but you know that I am resolved to be good.

Mrs. Affable. Yes, my dear, I hope so, and I am persuaded you will, if you have courage enough to follow my instructions.

Lady Charlotte. Indeed, Mrs. Affable, I will do any thing you bid me.

Mrs. Affable. For example, my dear, I have read your paper to myself ; now, if you were a good child, you would give me leave to read it out aloud : I know very well this would be horridly shocking, and would make you sadly ashamed, but then it would help to mend you.

Lady Charlotte. If you really think it will, you may read it out, Mrs. Affable.

Mrs. Affable. Yes, I give you my word it will ; for when you have a mind to say or do a wrong thing,

thing, you will think within yourself, I have promised to write it down, and it will be read out before these ladies ; and that thought may be a means, perhaps, to keep you from doing it. Let's see this paper ; come, stand by me, my dear ; but first let me embrace you, for I am charmed with your resolution : will you read it yourself ?

Lady Charlotte. No, pray Mrs. Affable, excuse me, I am too much ashamed.

Mrs. Affable. That's a good sign, I am glad you are ashamed. Well, now I am going to read.

" I told Mademoiselle I would not do as she
" bid me, and that it was a great piece of bold-
" nefs in her to command me, as she was only
" my servant. I told her too, that I wished I
" could put her into such a passion, as to give
" me a blow, and make me break a leg or an
" arm, because then she would be turned out of
" the house."

Lady Charlotte, crying. Oh, Mrs. Affable ! these ladies know how naughty I am, they will not suffer me any longer in their company.

Mrs. Affable. But, my dear, they see what a great desire you have to amend : hear me, my dear child ; we are, all of us, more or less, born with failings and imperfections : the good, in their youth, had as many as the bad ; but the first
have

have corrected them, and that is all the difference. I must own one thing to you, my dear; and that is, when I was little, I was as naughty as you are, but it was my happiness to have a good governess, who loved me dearly: I followed her advice, and in two months time I altered so much for the better, that nobody would scarce have known me again for the same child. I need not tell you what a sad frightful thing it is you have said to your maid; as you seem sensible of your fault, I will forget it.

Lady Sensible, embracing lady Charlotte. Do not cry, my dear lady Charlotte, we all sincerely love you; and, for my part, I am persuaded you will never be guilty of the like again.

Lady Witty. Mrs. Affable, some time ago I read of a great philosopher, universally admired on account of his virtue, who, nevertheless, one day, said, that he was born a drunkard, a thief, a glutton, and a liar; but nobody could believe him, because he had entirely conquered all these bad qualities: so when lady Charlotte is grown up, she will be so good, that every one will be delighted with her, and it will not be believed that ever she was naughty.

Mrs. Affable. And, at present, my dear, who would think, that a month ago you were proud, haughty, and took an ill-natured pleasure to
mortify

mortify others, in talking of their failings ; but you should strive to leave off these bad ways, and if you go on, I shall doat on you. But, pray tell me what was the name of this philosopher.

Lady Witty. Socrates, Mrs. Affable.

Lady Mary. Oh, Mrs. Affable ! I know him very well ; you told me a very pretty story about him yesterday.

Mrs. Affable. Tell it to these ladies, my dear.

Lady Mary. Socrates had a very bad wife, who was continually scolding from morning till night ; one day, after very high words, he went and stood before the door, to get out of his wife's way : this wicked woman was so vexed at having nobody to quarrel with, that she took a pot of dirty water, and threw it upon her husband's head. Now, perhaps, ladies, you may think that Socrates was angry with her ; not at all, I assure you, for he fell a laughing, and told one of his friends, that was with him, we must always expect rain after thunder. By rain he meant the dirty water that spoiled his clothes, and his wife's tongue he called thunder.

Lady Sensible. I dare say, his wife had rather he should have beat her, than have laughed at her.

Mrs. Affable. So I believe, my dear ; for tho' we ought never to seek revenge, yet it is certain, that to laugh only at those who delight to hurt us,

is

is the highest revenge we can take ; they wanted to make you angry, but they cannot, and this is a sufficient mortification : but, as I said before, we must not provoke others, nor make them angry ; on the contrary, when any one speaks unkindly to you, or endeavours to injure and make you uneasy, you should think to yourself ; this poor creature, if I do not give way to passion, cannot hurt me, but she injures herself most, in seeking to make me angry ; she is greatly to be pitied, I am sorry for her. My God, I beseech thee to give her grace, that she may reform : I pardon her the injury she would have done me, from the bottom of my heart ; for my dear children, you know that we must forgive and love our enemies, if we hope God will pardon our offences. Now, Miss Molly and Lady Mary are going to relate their stories.

Miss Molly. When Noah came out of the ark, he planted a vineyard, and there came grapes upon the vines, so he made wine of them, and having a mind to know the taste of it, for there had never been any made before, he drank at first a little glass, and as he liked it, he took another, and at last drank so much that he quite lost his reason, and behaved very ridiculously. His son Ham, instead of being sorry for his father, laughed at him, and called his two brothers, Shem and

Japhet, to do the same ; but they said, Fie upon it ! it is a shame to make a jest of a parent ; when they do amiss, it must never be told. When Noah had slept, and came to himself, he remembered what his children had done, and said to Ham, you are an undutiful and wicked child, and therefore, as you have been wanting in the respect and duty you owe to me as your parent, I give you my curse, and, on the contrary, give my blessing to your two brothers.

Lady Mary. Pray, what is the meaning of, I give you my curse ?

Mrs. Affable. It signifies, I wish you all manner of misfortunes, and I pray God to make you miserable and wretched.

Lady Charlotte. And does God send misfortunes to children that are cursed by their parents ?

Mrs. Affable. Almost always, my dear ; a parent's curse is the most terrible thing that can happen to a child ; and those children expose themselves to this danger, who grieve their parents, by being undutiful, speaking to them without respect, and marrying without their consent.

Lady Witty. Indeed, Mrs. Affable, that is very true ; I know several ladies, who married against their papa's and mama's consent, and they are, as I have heard, the most miserable creatures breathing.

*

Mrs.

Mrs. Affable. 'Tis almost certain; and so, my dear children, you must observe, and be obedient and dutiful to your parents, and take care not to make them angry, for should they curse you, it would be the worst thing that could befall you. Take notice also, how dangerous it is to drink wine and strong liquors; it takes our senses away, and then there is no folly, or sin, but what we may commit.

Lady Witty. Is it a sin to drink wine? I never lost my senses by drinking it; but I must confess, I love white wine dearly, especially that which is sweet.

Mrs. Affable. I will tell you a story I have read in St. Augustine's confessions, who relates it of his mother St. Monica.

St. Monica, when a little girl, was placed under the care of a very prudent governess, who would not suffer her to drink so much as even water between meals. She used to tell her, "My dear, now, while you are young, you drink only water, but when you are a wife, and your own mistress, if you accustom yourself to drink every moment without necessity, you will, at last, drink wine, and lose your senses." Monica had never yet tasted a drop of wine, when, being about fourteen years old, her papa entrusted her with the keys, and sent

her down into the cellar, with the maid, for wine : one day, being curious to know what taste it had, she took a little drop, and liked it not so well ; the next day she had a mind to make another trial, she took two or three sips, and found she liked it better, till she sipped and sipped so often, that, at last, she could drink whole glasses, one after another ; but it happened very fortunately for her, that having some dispute with the maid that used to go down with her, she called her *little drunkard*. This reproach stung her to the quick, and made her so much ashamed, that, from that very hour, she left off drinking wine ; for there cannot be a greater affront to a lady, than to tell her she drinks a great deal of wine, punch, or any strong liquors.

By this you see, my dear children, how you ought to guard against bad habits, especially such as these : indeed, you may drink wine when it is given you, (for, I suppose, it is but a little) but it would be very bad to ask for any, or to drink without leave. Now, lady Mary, let us hear your story.

Lady Mary. Noah, and his three sons, having a great many children, the country they lived in seemed too little for them, and they were obliged to separate ; but, first, they resolved to build a great tower, a prodigious deal higher than the monument,

monument, that those who came into the world after they were dead, might admire their ingenuity. Besides, said they, if God Almighty should ever go to drown us again, we would get up to the top of this tower, and the water could not reach us there. So they began to build as fast as possible; but God disappointed both their vanity and their folly, for all of a sudden he made them forget their own native language, and taught them another; just as if we were to forget English, and I were to speak French; and Mrs. Affable, High Dutch; and lady Sensible, Italian; we should be forced to part, because we should not be able to understand one another: in this manner these men were very much surprized, for when one asked for a saw, the other, who did not understand him, brought a hatchet, or when he called for a stone, gave him water; thus they were obliged to leave the tower unfinished. They called it Babel, that is, Confusion, and every one went their way. The children of Ham, and Canaan, his son, went and lived towards the east, those of Japhet in the west, and Shem's in the country of Assur.

Miss Molly. I do not know whereabouts all those places are, Mrs. Affable.

Mrs. Affable. I will shew them you, my dear, in this map: do you see here, this part on the top

is called the north, that at the bottom is called the south, on your right hand is the east, and on your left is the west. *See vol. I. page 10. of Mr. Palairct's Introduction to modern Geography.*

Lady Mary. Why is there four colours in this map?

Mrs. Affable. To shew the land from the water, and to distinguish the four parts of the world, which are Europe, Asia, Africa, and America; Europe is in the north, Asia in the east, Africa in the south, and America in the west. Adam was created in Asia, and we live in Europe. *See the first Map of the world, of Mr. Palairct's Methodical Atlas.*

Lady Witty. Pray tell me, from which of the sons of Noah do we descend?

Mrs. Affable. Do you answer, lady Sensible.

Lady Sensible. From Japhet.

Lady Mary. I fancy it must be very pretty to understand maps; will you be so good as to let me look at it again, and tell me what all these lines and this writing signify?

Mrs. Affable. With all my heart, my dear. The study of maps is called geography, and if you desire it, every day I will give you some instructions about it. But you have learned enough this time: remember the four quarters, and four parts of the world, till next lesson.

Lady

Lady Witty. There are several things in the heathen fables, very much like sacred history, such as the *Golden Age*, the *Deluge*, the *Giants War*, &c.

Lady Mary. What are giants, Mrs. Affable ?

Mrs. Affable. You are too little to learn these things yet.

Lady Mary. O dear, Mrs. Affable ! pray tell me ; indeed I'll be very good, and mind what you say.

Mrs. Affable. I spoil you, I think ; for I do just as you would have me.

It was not till a long while after the deluge, that writing was invented ; and as people did not know how to write, consequently there could be no books.

Lady Charlotte. Which way then could we have the history of Adam, if it was not wrote down ?

Mrs. Affable. Adam related this history to his children, these told it Noah, and Noah, when he came out of the ark, taught it his sons, and enjoined them to transmit it to their descendants. Shem was dutiful, and obeyed his father, and his posterity never forgot it ; But Ham and Japhet never thought much about the matter : sometimes, indeed, they spoke of it, but merely by rote. The four sons of Japhet went and lived

in a country called Greece, from whence they derived the name of Greeks, or Grecians. Now the Greeks were very fond of fables, and turned every thing that happened into fabulous stories; instead of relating historical events as they received them from their ancestors, they embellished them, and made several additions, and this was what they did with regard to the tower of Babel. But, before I tell you this fable, I must observe to you, that these Grecians were wicked men, who, instead of adoring God, adored men, and professed an extravagant religion. Several of their kings had borne the name of Jupiter; of all these Jupiters they made up a God, and all their actions, good or bad, were attributed to one only Jupiter, whom they called the king of heaven.

They said likewise, that the giants were men of an enormous size, bigger than this house, and that once they attempted to drive Jupiter out of heaven; but not being able to find a ladder long enough for this purpose, they piled the loftiest mountains they could get, one upon another, and were just got within reach, when Jupiter tumbled them down with his thunderbolts, slew several, and buried those, who escaped death, under the mountains they had brought to scale heaven. Now you understand, my dears, that this account is not true, but fictitious.

Lady

Lady Mary. Very well, Mrs. Affable; these mountains signify the stones with which the children of Noah built the tower of Babel, and the thunderbolts shew how God prevented their design, by making them forget their own mother tongue, and speak another.

Mrs. Affable. Now, this is explaining it like a young lady of sense; and since you understand this fable so well, I will tell you another instance of their ridiculous notions. Do you know what an earthquake is?

Miss Molly. No, Mrs. Affable.

Lady Mary and Lady Charlotte. Nor I neither.

Mrs. Affable. Lady Sensible and lady Witty both do: but, upon your accounts, ladies, I'll repeat it. It happens sometimes, that, all of a sudden, the earth trembles under our feet, and shakes the houses, and every thing around us. The Grecians would have it, that every time the giants, who were confined under the mountains, endeavoured to rise again, the earth quaked and opened.

Lady Witty. That, indeed, was silly; but pray, Mrs. Affable, what is the real cause of an earthquake?

Mrs. Affable. I have heard say it is great fires, or else winds, which being confined in the bowels

of the earth, struggle for vent, and sometimes break out.

Lady Mary, lifting up your hands. Good God! what a terrible thing it must be to see fire come out of the earth! I should be frightened to death, if there should happen to be an earthquake in London: why, Mrs. Affable, we should all be burnt alive.

Mrs. Affable. Oh no, my dear, we should not: there are countries which have mountains that vomit fire; these are called Volcano's, (now remember that word) yet, for all the fire that proceeds from the Volcano's, these countries are inhabited.

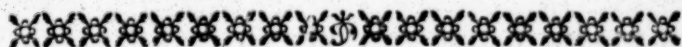
Lady Charlotte. How do they call these countries, Mrs. Affable?

Mrs. Affable. The first Volcano is in Italy, near the city of Naples, on the top of an exceeding high mountain, called Mount Vesuvius; the second in the island of Sicily, upon a great mountain, named Mount *Ætna*; and the third in the Isle of Iceland, on the mountain of *Hecla*.

Lady Mary. Be so kind as to tell me what an island is.

Mrs. Affable. I should be delighted to inform you, my dear, but it is late, 'tis past seven; we must take leave of you for to-night: but I'll tell you the first time we have your company. Pray
continue

continue to be very good, but I recommend this particularly to lady Charlotte; if I hear of any amendment in her by next lesson, she shall have a pretty tale.



D I A L O G U E VII.

The FIFTH DAY.

Mrs. Affable.

YOUR servant, ladies; how do you all do? But, pray stay a little and let me look lady Charlotte in the face.—I dare say, she has not done many naughty things, she looks so pleasant.

Lady Charlotte. Mrs. Affable, I begun several, but did not go through with one. Yesterday I said to my maid, you are an impu—, and all of a sudden I stopt short; another time I lifted up my hand to strike her, but did not.

Mrs. Affable. I told you, my dear, that you would mend; and I hope, nay, I am almost sure you will grow better and better. Well, since you have kept your word, it is but right I shou'd keep mine: come, let us go and sit under the trees in the garden, and I'll tell you the tale

I promised you, and by that time tea will be ready.

PRINCE CHARMER. *A Tale.*

There was a prince, whose father died when he was but sixteen years of age. At first he was a little grieved, but the thoughts of being a king soon dried up his tears. This prince, whose name was Charmer, had not a bad heart, but he was brought up as most princes are, that is, to have his own will; and this bad habit would, without doubt, have made him wicked in the end, for he began already to fret and be angry, when any one made him sensible of his mistakes. He neglected his affairs for his diversions, and, above all things, he was passionately fond of hunting, and would sometimes spend almost whole days in it: in short, he was the son of a king, and had been spoiled by indulgence. He had, however, an excellent governor, and, when he was little, he loved him dearly, but after he was king he thought his governor too virtuous and strict; for, said he, I shall never dare to follow my humours and fancies before him. He says a prince ought to give himself up wholly to the affairs of his kingdom, and I love my pleasures; even though he were to say nothing to me, he would look dull, and I should know, by his countenance,

countenance, that he was dissatisfied with me, and I could not bear this restraint ; so it will be best to send him away. The next day Charmer assembled his council, praised his governor exceedingly, and said, that, to reward his former care and pains he had taken in his education, he bestowed on him the government of a province, which was at a great distance from court. As soon as his governor was gone, he gave himself up to his pleasures, and particularly to his favourite diversion of hunting.

One day, as Charmer was in a large forest, he saw a hind pass by that was as white as the driven snow, with a gold collar about her neck ; when she came up to the prince, she stood still, looked stedfastly at him, and then ran a little way off. I will not have her killed, cried Charmer aloud, and immediately ordered his attendants to stay there with the hounds, while he went after the hind, who seemed as if she stood waiting for him ; but as soon as he came near her, she fell a jumping and skipping, and away she was gone in a moment. He was so desirous of catching her, that he never minded how far he was got, and he had run miles before he was aware. At last he lost sight of the hind, and night coming on apace, he was sadly embarrassed, for he did not know whereabouts he was ; when all of a sudden

sudden he heard music, but it seemed at a distance. However, he followed the pleasing sound, till it directed him to a large castle, where there was a grand concert: he went up to the gate, and the porter asked him his business, and the prince related to him his adventure. You are heartily welcome, replied the porter: they wait for you to supper; the milk-white hind belongs to my mistress, and every time she sends her out, it is to bring company home. At the same time the porter whistled, and several footmen came with flambeaux, and conducted the prince into an apartment grandly illuminated. The furniture of this apartment was not magnificent, but every thing was of peculiar neatness, and of so elegant a taste, and placed in such order, that it was a pleasure to see it. Immediately the lady of the house appeared, Charmer threw himself at her feet, and was for some time unable to speak, so struck was he with her beauty: Rise, prince, said she, giving him her hand; I am charmed to find I am the cause of your surprise: you seem so amiable, in my eyes, that I wish, with all my heart, you may be the person that is designed to bring me out of this solitude. My name is True Glory; I live in this castle, and have been, ever since the beginning of the world, waiting for a husband; a great number have
paid

paid me their addresses, but though they vowed an eternal fidelity, they all broke their word, and left me for the worst of my enemies. Lovely princess, said Charmer, can he that has once seen you, ever forget you? I vow and promise to love you only, and from this very moment take you for my queen; and I accept you for my king, answered True Glory, but I must not marry you yet: I am going to shew you another prince, that is in my palace, who also makes his addresses to me; if I were at my own disposal, I should give you the preference, but that is not in my power: you must both leave me for three years, and he of you two, who shall most prove his affection and constancy, during that time, shall be my husband.

Charmer, at these words, looked very dejected; but when he saw the prince mentioned by True Glory, he was in the utmost anxiety, for he was so handsome, and had so much sense, that poor Charmer was very much afraid, that True Glory would love him best. This prince's name was Absolute, and he was lord of a powerful kingdom. They both supped with the princess, and were greatly afflicted, when they were to take leave of her next morning: True Glory told them, she should expect them that day three years, and they both went out of the palace.

Scarce

Scarce had they gone two hundred paces in the forest, before they discovered another palace, but it was much more magnificent than True Glory's. Gold, precious stones, polished marble, and rich sculpture, seemed to contend which should most contribute to its splendor. The gardens were enchanted, and curiosity invited them to go in. Here they were extremely surprized to meet their princess. She had changed her dress, her robe was covered with diamonds, and her hair decked with jewels, whereas the day before she had only a plain white robe, and a chaplet of natural flowers. Yesterday, said she, I shewed you my country house; it did well enough formerly, but now that I have two princes for my lovers, it is not worthy of me: I have for ever quitted it; and will wait for you in this palace; for princes ought to love pomp and grandeur. Gold and precious stones are made on purpose for them, and magnificence gains them admiration and respect from their subjects. At the same time she led Absolute and Charmer into a long gallery. I am going, said she, to shew you the pictures of several princes, who have been my favourites. This here was named Alexander, king of Macedon, whom I should have married, but only he died too young: this monarch, with a handful of soldiers, over-run and conquered all
Asia;

Asia; he loved me to distraction, and often hazarded his life to gain my approbation. That other is Pyrrhus; ambitious of becoming my husband, he quitted his own kingdom, to invade those of his neighbours; roved up and down all his life, and was, at last, unfortunately killed by a tile thrown upon him by a woman. This warrior, whom you see crowned with laurels, is the famous Julius Cæsar; for ten years together he made war against the Gauls; he overcame Pompey the Great, and having triumphed over every obstacle that malice and envy could invent, at last got himself acknowledged perpetual dictator by the Romans. He would have been my husband, but that, contrary to my advice, he was foolish enough to forgive his enemies; they murdered him in the capitol, and he fell, stabbed with two and twenty wounds, at the feet of Pompey's statue. The princess shewed them several more pictures, and afterwards, having given them a splendid breakfast, served upon gold dishes, she bid them continue their journey.

When they were come out of the palace, said Absolute to Charmer; well, you must allow, that the princess is a thousand times handsomer to-day in her dress, than she was yesterday, and I thought her more pleasing and sprightly in her conversation. I do not know, replied Charmer; she

she was painted to-day; I found her, indeed, altered by her dress, but really, I must own, she pleased me better in her plain shepherdess's habit. The two princes travelled together some miles, and then parted, each returning to their respective dominions, resolved to do all that was in their power to please their mistress.

Charmer being arrived at his own palace, after some moments consideration, recollected, that, when he was little, he had often heard his governor speak of True Glory; and, thought he to himself, since he knows my princess, I must send for him back to court, and he will tell me what I must do to render myself worthy of being her husband. Accordingly he sent a courier to desire Sincere (for that was his name) to come to him immediately: as soon as Sincere came, he took him into his closet, and told him what had happened. Honest Sincere could not help weeping for joy, and cried out, O Sir! I am glad you sent for me, your majesty might otherwise have lost the princess; for it is necessary to inform you that she has a sister, whose name is False Glory. This wicked creature is not so handsome as True Glory, but she endeavours to hide her defects, and paints to imitate her sister's complexion: she lies in wait to draw in princes, who come from the palace of True Glory, and having
some

some little resemblance of her sister, deceives them; so that, while they imagine they are labouring for True Glory, they are, in fact, losing her, by following False Glory's counsels. You may have observed, that all the lovers of False Glory came to an untimely end, or perished miserably. Prince Absolute, who is going to follow their example, will not live to above thirty; but, if you will take my advice, I can venture to engage my word, that you will, in the end, espouse the princess: she is to be married to the greatest prince in the universe, do you endeavour then to be that happy monarch. Dear Sincere, replied Charmer, you know it is impossible for me to become such; for though I possess a large and populous kingdom, yet my subjects are so grossly ignorant and uncivilized, that I shall never be able to teach them the art of war; and now, to be the greatest prince in the universe, must I not gain several battles, and take a great many cities? Ah, Sir! cried Sincere, how soon have you forgot the lessons I took so much pains to inculcate! Though the whole extent of your dominions was contained within the walls of one little city, and you had not above two or three hundred subjects, you might, nevertheless, still be the greatest monarch in the universe, since being the justest and the most virtuous prince would
indeed

indeed make you the greatest. Those who invade their neighbours territories, or oppress and load their subjects with taxes, to build magnificent palaces, and sooth their luxury and vanity with expensive feasts and riotous revelling, with the foppery of dress, and all the pageant glitter of folly and false grandeur, do most egregiously deceive themselves when they seek the princess True Glory, but, instead of her, will only find False Glory, who, when stripped of her mask of paint, and viewed closely, will appear to them as she really is, in all her native deformity. You say that your subjects are barbarous and illiterate, do you then civilize and instruct them: declare war against vice and ignorance; subdue your own passions, and you will be a greater monarch, and a conqueror far beyond either Cæsar, Pyrrhus, Alexander, or any of the heroes whose pictures were shewed you by False Glory. Charmer resolved to follow his governor's counsels; and, in order to acquire all useful knowledge, and inform himself of every thing that might conduce to his subjects improvement and happiness, he was determined to travel as a private man into other countries: accordingly he set out with Sincere, and left one of his kinsmen to govern during his absence. In the different kingdoms he came into, he remarked whatever was, in itself,
good

good and praise-worthy, and treasured it up in his memory, that he might one day be of use to his country; and wherever he met with a man of learning or ingenuity, he would say to him, will you come with me, I will reward you liberally for your labour? When he was perfectly instructed in all he desired to know, and had got together a great many able and skilful persons, he returned home, and ordered those persons to instruct his subjects, who were very poor and very ignorant: he built great cities, founded seminaries of learning, established several manufactories, fitted out a fine fleet of ships, had the young people taught to work, maintained the poor that were sick or old at his own expence, and administered justice himself; so that, in a short time, arts, sciences, and commerce flourished in his kingdom, and his people became virtuous and happy, and he deserved and had the name of father of his country. He passed two whole years in this assiduous application, and, at the end of that time, he said to his governor, do you think I shall soon be worthy of True Glory? There yet remains ~~one~~ great labour, answered Sincere; you have overcome your subjects vices, your own indolence, and love of pleasure, but you are still the slave of anger; 'tis the last enemy you have to overcome. Charmer found it
very

very difficult to master this last fault, but he was so much in love with the princess, that he strove, with all his might, to become gentle and patient, and obtain the government of his passions; at last he succeeded, and the three years being expired, he repaired to the forest, where he first saw the milk-white hind. He went without either grand equipage or attendants, the faithful Sincere alone accompanied him: he had not gone far before he met Absolute in a magnificent chariot, on which was painted all the victories he had won, and the towns he had taken; several captive princes were led before him in chains, and heaps of trophies, spoils, and standards, taken from the enemy, followed. When he perceived Charmer, he looked on him with a smile of contempt, and lifted up his eyes and hands in admiration at his unaccountable conduct. They soon discovered the palaces of the two sisters, which were but a small distance from each other: Charmer took the road that led to True Glory's, and Absolute was delighted at it, because False Glory, whom he mistook for the princess, had said, she would never more return thither. Scarce had Charmer quitted Absolute, when he saw the princess True Glory a thousand times more lovely than ever, but in the same plain modest dress he first beheld her, coming to meet him.

Welcome,

Welcome, great prince, said she, giving him her hand, you are now, indeed, worthy of being my husband; yet without that sincere friend, who taught you to distinguish me from my sister, you would never have attained this happiness. At the same time True Glory commanded the Virtues, who are her subjects, to prepare the nuptial feast; and while Charmer was, with raptures of joy, contemplating his approaching felicity, Absolute arrived at False Glory's, who received him very kindly, and offered to marry him immediately: the marriage was celebrated, but scarce was she his wife, when, looking at her nearly, he perceived, in spite of the art she had used to hide the furrows in her face, that she was old and wrinkled; while she was speaking to him, the gold thread, that fastened her artificial teeth, broke, and they dropped out upon the ground. Prince Absolute, enraged to find himself thus duped and disappointed, flew at her, and went to strike her, but taking her by her fine long and flowing black tresses, he was quite astonished to see they remained in his hand, for she wore false hair; and as she stood bare-headed, he saw that she had not above a dozen hairs, and those turned grey. Absolute left the deceitful creature in a storm of passion, and flew to the palace of True Glory, who was just the very instant before married

ried to Charmer. Prince Absolute stood motionless at the sight, and being struck to the heart for having lost the princess, shortly after pined away with grief and discontent. Charmer generously lamented his death, and wept over his misfortunes. He reigned many years with True Glory in uninterrupted happiness, and had several daughters by her, but one alone exactly resembled the mother; he placed her in the palace in the country, her mother's former residence, till he should find her a fit husband, to prevent her wicked aunt from deluding her lovers. He wrote his own history, to serve as an example to the princes, who should pretend to court his daughter, and teach them, that virtue and goodness are the only means to acquire True Glory, and that, without the advice of a sincere friend, princes are liable to fall into mistakes of the utmost consequence.

Lady Mary. I do not think this tale so pretty as the rest, for I am quite unacquainted with the persons False Glory speaks of to the princes; I see very well, that I have yet a great many things to learn. Pray, Mrs. Affable, make haste to teach me: do you know that I am above six years old? and that is a great age.

Mrs. Affable. True, my dear, it is a great age for those who know nothing; but a lady of
six

six years old, that is diligent, and applies herself, is young enough to learn a great many things yet. We will go, however, to our geography; but first I desire Lady Witty will tell me what she thinks of this tale.

Lady Witty. A great many things, Mrs. Affable; in the first place, I think, that, like prince Absolute, I have mistaken False Glory for True Glory; I imagined I should make myself be esteemed for my wit and sense, and I forgot, that, if I was not good at the same time, they would only make me hated and despised. I think too, that Prince Charmer resembles PETER the Great, Emperor of Russia, whose history I read in the French magazines.

Mrs. Affable. And, indeed, you think very justly, lady Witty; you make very judicious reflections. You see, my dear children, that we all love to be esteemed and praised; or, in other words, we are ambitious of True Glory, and this is mighty well; but then, at the same time, remember what I have often told you, and now repeat again, that it is neither money, nor fine clothes, nor titles, that will gain us praise and esteem, but virtue, good nature, and an obliging and affable behaviour. Let us then endeavour, my dear ladies, to be good and virtuous, it is the

one thing needful, both for this life and the other. Come, Miss Molly, tell your story.

Miss Molly. Amongst the children of Shem, a great while after the deluge, there was a man whose name was Abraham. He loved God with all his heart, and God loved him dearly; he went to live in the country of Canaan, with Sarah his wife, and Lot his nephew, for God had ordered him to leave his own country, and live there, promising to make him the father of a great people. Abraham, who was very old, had no children; but that did not hinder him from believing the promises of God, because he knew very well that God can do all things. Abraham, and his nephew Lot, grew extremely rich, for they had a great many oxen, and sheep, and servants. One day a great dispute arose between the servants of Lot, and those of Abraham; and Abraham knowing it was a sin to quarrel, said, Brother, we had better part than not agree together; here are two countries, chuse which you please, and I will go and live in the other. Lot, instead of saying to Abraham, Uncle, I cannot bear to leave you, let us live together, and I will forbid my servants quarrelling with yours, chose the finest and pleasantest country, and went to live in a city called Sodom; but the people of that place were very wicked, and behaved very rudely

rudely to strangers ; however, they did not use Lot ill. One evening, as Lot was standing before his door, he saw two young men coming towards him, and having learned of his uncle Abraham to be humane and charitable, he went to meet them, and said, it is almost night, pray come in and sup, and lie at my house ; the two young men accepted his invitation, but when they were set down, the men of the city, who were very cruel to strangers, surrounded Lot's house, and bid him turn them out of doors, or they would kill him. Lot was sadly terrified ; however, he told them, they might do as they would, for he was resolved not to turn the men into the street. At the same time the two young men said to him, do not be afraid, we are angels, and God has sent us to bid you leave this city, because he is going to destroy this wicked people ; come away then immediately with your wife and children, but, above all things, do not look behind you, for God will punish you, if you disobey him. Lot and his family left Sodom that very evening, and the angels walked before them ; but when they were got a little way off the city, they heard a most dreadful noise, and Lot's wife, who was curious, looked behind her to see from whence it proceeded, where she saw fire and brimstone raining from heaven, and con-

suming the city of Sodom ; but as she was disobedient to the command of God, she was, in an instant, turned into a pillar of salt ; Lot and his daughters were wiser than she, for they did not look behind them, and the angels left them upon a mountain, from whence they could perceive, very plainly, the cities of Sodom and Gomorrah all in flames, which were burnt to ashes for the wickedness of the inhabitants.

Lady Charlotte. O, Mrs. Affable, what a terrible thing it must be to be burnt alive !

Mrs. Affable. It is, indeed, dreadful ; and from hence we may learn the fatal consequences of disobeying God's commands. God does not now burn all wicked people, but those that are not punished here, will be most grievously tormented hereafter, if they do not repent and amend ; we must not forget this. God is the enemy of impenitent sinners, he takes an account of all our actions, and those who do not sincerely beg his pardon for the faults they have committed, he will render very miserable either in this life or the next. You see, likewise, how careful we ought to be, to live with none but good and pious persons ; if Lot had staid with Abraham, in all likelihood he would not have lost his wife : he escaped the destruction of Sodom, because, in living with Abraham, he had learned to be hospitable

pitiable and charitable ; therefore, my dear children, endeavour to be acquainted with young ladies that are good, charitable, and obedient ; and fly, as you would the plague, the company of such who would set you a bad example. Come, lady Mary, repeat the story you have learnt.

Lady Mary. One day as Abraham stood before his tent, he saw three travellers coming along ; he went up to them, and said, pray rest yourselves a little here, and favour me with your company to dinner ; the strangers thanked him, and said they would, and then Abraham went and told his wife to make some bread and some cakes for his guests, and ordered his servants to bring water to wash their feet, and to get dinner ready. After they had dined, they asked Abraham where his wife was ? Abraham answered, she is in her tent : the three strangers, who were angels, told him that Sarah should soon have a son ; when Sarah heard this (for she was standing at the tent door) she laughed, because she was very old, and it is not common for old women to have children. The angels said to Sarah, why did you laugh ; cannot God Almighty, who is all-powerful, give you a son, if he pleases ? Sarah, both ashamed and afraid, denied it, and said she had not laughed. You do very ill to tell an untruth, said the angels ; beg of God to for-

give you your sin. The Angels having said this, went away, and, some time after, Sarah had a son, and named him Isaac.

Mrs. Affable. Extremely well remembered, lady Mary. Now, lady Sensible, make a few reflections upon this story.

Lady Sensible. I will repeat to these ladies the remarks you made, when you taught me this story. Abraham was a man of great charity and hospitality, since he let no traveller pass by his door, without inviting him to rest himself, and take some refreshment; and Sarah was extremely modest, for she stood concealed in her tent, and neither was desirous of seeing, or being seen by the men.

Lady Charlotte. Had Abraham never a house, that Sarah lived in a tent?

Mrs. Affable. No, my dear, though Abraham was a great prince, and had more servants than the king, yet he had no house. Now-a-days rich persons have money, great estates, and fine houses, but in those times riches consisted in large flocks and herds of cattle. Abraham had so many, that it required a great deal of grass to feed them: therefore when his cattle had eat up all the grass that was in one country, he went into another; so you see that a house would not have been so convenient and proper, for that
could

could not be taken down, like a tent, and carried from place to place, whenever they wanted to remove.

Miss Molly. Since Sarah had so many servants, why did her husband tell her to make bread for these strangers, just as if she had been a servant?

Mrs. Affable. The ladies then did not spend their time as they do now, my dear; for Sarah, notwithstanding she was a princess, took care of her husband's family, and dressed victuals herself. The young ladies tended the sheep; in short, every body did something.

Lady Mary. But, Mrs. Affable, it would not look pretty for mama to dress victuals.

Mrs. Affable. That is true, my dear, it would not; but if ladies are not required to dress victuals, at least they ought to mind their families, look to their servants, and remember that a good wife should be her husband's chief housekeeper.

Lady Witty. But, Mrs. Affable, that cannot be; a lady has something else to do than to be her husband's housekeeper; she must go to assemblies, plays, and the opera.

Mrs. Affable. Take notice, my dear, and remember what I am going to say to you. God did not send you into the world to play, to run from assembly to assembly, and from one public

diversion to another ; you may sometimes go to these places, but those who do nothing else, spend their time to very ill purpose, and God will punish them, because they neglect their duties, and this is a great sin ; for, a mistress of a family is commanded to take care of her children and servants ; whatever they do amiss, while she is absent upon her pleasures, God will call her to an account for ; and many women will be punished for this kind of negligence ; besides, my dear, 'tis a great sin to squander away money upon trifles and superfluities ; 'tis wronging their families, and defrauding the poor.

Lady Witty. May not people spend their money as they please ?

Mrs. Affable. Your papa, my dear, has a steward who receives his rents ; now, pray tell me, has this steward a right to spend his money as he thinks proper ?

Lady Witty. No certainly, he cannot have a right to spend it as he pleases, because it is none of his, 'tis papa's, and he must give an account of it to papa.

Mrs. Affable. Well then, my dear, God has been pleased to make us his stewards ; he gives us money for food and raiment, to bring up our children, pay our tradesmen and servants, and relieve

lieve the poor ; and as stewards are obliged to give an account to their masters, of whatever they receive and pay away, and would be sent to prison, if they embezzled any part of what was committed to their trust ; in like manner, God will require an exact account of the rich and the great, for the money and power he entrusted them with, and will punish them, if they have idly squandered away the one, or have abused the other : besides, they must have a very bad heart, and an exceeding fordid, base, and ungenerous disposition, who, while they see so many of their fellow creatures starving round them for want of bread, can spend the money that would relieve them, in gaming, masquerades, plays, and operas.

Lady Mary. What then, are there any people, Mrs. Affable, who have not bread to eat ?

Mrs. Affable. Yes, my dear, and there are others that have never a bed to lie on, but sleep all night on the floor ; some that have no coals to burn, and starve with cold in winter, and others who are almost naked, and have no work to do to get money.

Lady Mary O dear ! I can scarce help crying. Pray, Mrs. Affable, take all the money I have, and buy bread, and clothes, and coals, and beds for these poor people.

Mrs. Affable. You have a great deal of money, then, my dear.

Lady Mary. Yes, Mrs. Affable, I have two shillings, and more half-pence than I can hold in both my hands, and little silver pieces: pray take them all; I had rather give my money to these poor people, than spend it in cakes and dolls.

Mrs. Affable. My dear lady Mary, come let me embrace you; I love you dearly, and you cannot think how much I esteem and respect you; had I not known you to be a lady, I should now take you for one by your behaviour, because you are good and generous, as ladies of quality ought to be; and to reward the goodness of your heart, I will give you a lesson of geography, which you take so much delight in; 'tis for that purpose I have sent for a dish filled with water. You see this dish, ladies; suppose the water to be the sea, these pieces of pasteboard, which I am going to put in, shall be the earth; all the pieces which are entirely surrounded with water we will call islands, and that which joins to the dish by a little bit, and is half an island, shall be a peninsula; this great piece, which has water along one side only, is the firm land, or continent; that point, which advances in the water, we will call a cape, and this high piece a
8 mountain.

mountain. Do you fully comprehend this, ladies?

Lady Mary. Perfectly well, Mrs. Affable: an island is a piece of land that has water all round it; a peninsula has a little corner out of the water, and joins by this little piece of land to that other great long piece, which you call a continent.

Mrs. Affable. That's my charming lady Mary: now, let's see if you can find out an island, a peninsula, a continent, a cape, and a mountain, on a map of the whole world?

Lady Mary. There, Mrs. Affable, those countries called Great Britain and Ireland; I believe they are islands, for they have got the sea all round them.

Mrs. Affable. And on what side, my dear, are these countries?

Lady Mary. Quite on the top, and on the left side of the map, Mrs. Affable.

Mrs. Affable. But this *quite on the top*, and this *left side* have names, which you must always mention: recollect what they are; we learnt them last lesson.

Lady Mary. Oh! now I remember, Mrs. Affable; these countries, or these islands, are in the north, and at the same time in the west of Europe.

Mrs. Affable. Mighty well, my dear : lady Charlotte, look in the map for a peninsula.

Lady Charlotte. Africa is one, this great country joins to Asia by that little corner ; I believe too that this point here is a cape.

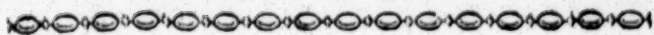
Mrs. Affable. Yes, my dear, it is the Cape of Good Hope. Miss Molly, see if you can shew me a continent.

Miss Molly. I see four considerable ones, which are the four parts of the world you told us of, Europe, Asia, Africa, and America.

Mrs. Affable. You are right, my dear. Now lady Sensible will tell us the names of these little narrow necks of land, which join a peninsula to a continent.

Lady Sensible. They are called Isthmusses ; that which joins Africa to Asia, is known by the name of the Isthmus of Suez.

Mrs. Affable. Remember all these names of the different places of the earth : next time, ladies, you shall learn more, but it is too late this evening.



DIALOGUE VIII.

THE SIXTH DAY.

Lady Charlotte.

OH, Mrs. Affable ! I have been almost quite a good girl, and every body in the house loves me, and speaks so kindly to me, that I am as happy as a queen : do but see here, Mrs. Affable, papa is so pleased with me, that he has given me this pretty watch.

Mrs. Affable. It is very handsome indeed : but, my dear, you say you are as happy as a queen ; you imagine then, that all queens are happy.

Lady Charlotte. Yes, Mrs. Affable, I thought they were, for people always say, when they speak of any one that has every thing they can wish, she is as happy as a queen.

Mrs. Affable. They speak very improperly, when they say so, my dear : I think I must tell you a fable on this subject, and when you have heard it, you will be of another mind.

The Fable of the Widow and her Two Daughters.

There lived in the country a widow, a mighty good sort of woman, who was generally beloved,

loved, for not a person in the parish but knew her, and would run to serve Goody Hearty: she had two very pretty daughters; the eldest, on account of the whiteness of her skin, was named Blanch, and the other Rosalinda, because she had cheeks like a rose, and coral lips.

One day, while Goody Hearty sat spinning at the door, she saw a poor old woman going by, leaning on a stick, who had much ado to hobble along. You seem very much tired, dame, said she to the old woman, sit down here, and rest yourself a little: at the same time she bid her daughters fetch a chair; they both went, but Rosalinda ran fastest, and brought one. Will you please to drink, said Goody Hearty? Thank you, answered the old woman, I don't care if I do, and methinks if you had any thing (nice) that I liked, I could eat a bit. You are welcome to the best I have in my house, said Goody Hearty, but, as I am poor, it is but homely fare; and immediately she ordered her daughters to attend the good old woman, who sat down to table. And Goody Hearty bid the eldest go and gather some plumbs off her own plumb-tree, which she had planted herself, and took great delight in. Blanch, instead of obeying her mother readily, grumbled and muttered as she went. Surely, said she to herself, I did not take all this care and pains

pains with my plumb-tree for that old greedy creature. However, she durst not refuse gathering a few plumbs, but she gave them with a very ill will, and very ungraciously. As for you, Rosalinda, said her mother, you have no fruit to offer this good dame, for your grapes are not ripe. That's true, replied Rosalinda, but my hen has just laid, for I hear her cackle, and if the gentlewoman likes a new-laid egg, 'tis very much at her service; and, without staying for an answer, she ran to the hen-roost, and brought the egg; but just as she was presenting it to the old woman, she was turned into a fine beautiful lady. Good woman, said she to Goody Hearty, I will reward both your daughters according to their merits; the eldest shall be a great queen, the other shall have a country farm; with this she struck the house with her hand; immediately the house disappeared, and in its room up came a pretty little snug farm. This, Rosalinda, said she, is your lot; I know I have given each of you what you like best. Having said this, the fairy went away, leaving both mother and daughters greatly astonished. They went into the farm-house, and were quite charmed with the neatness of the furniture; the chairs were only wood, but so bright you might see your face in them. The beds were of linen-cloth as white

as

as snow. There were forty sheep in the sheep-pen, four oxen and four cows in their stalls, and in the yard all sorts of poultry, hens, ducks, pigeons, &c. There was also a pretty garden with flowers and fruit. Blanch saw the fairy's gift to her sister without being jealous, and was wholly taken up with the pleasure of being a queen, when all of a sudden she heard some hunters riding by, and going to the gate to see them, she appeared so charming in the king's eyes (who was there) that he resolved to marry her.

When Blanch was a queen, she said to her sister Rosalinda, I don't care you should be a farmer ; come with me, sister, and I will match you to some great lord. I am very much obliged to you, sister, replied Rosalinda, but I am used to a country-life, and I chuse to stay where I am.

Queen Blanch arrived at her palace, and was so delighted with her new dignity, that she could not sleep for several nights : the first three months her thoughts were wholly engrossed by dress, balls, plays, so that she thought of nothing else. She was soon accustomed to all this, and nothing now diverted her ; on the contrary she found a great deal of trouble. The ladies of the court were all very respectful in her presence,

fence, but she knew very well, that they did not love her, and, when out of her sight, would often say to one another, "See what airs this little country girl gives herself, sure his majesty must have a very mean fancy, to make choice of such a consort." These discourses soon reached the king's ears, and made him reflect on what he had done: he began to think he was wrong, and repented his marriage, and as he had no longer any affection for his queen, he kept a great many mistresses. The courtiers saw this, and accordingly paid her little or no respect: she was very unhappy, for she had not a single friend to whom she could declare her grief; she saw it was the fashion at court to betray the dearest friend for interest, to caress and smile upon those they most hated, and to lie every instant: she was obliged to be always serious, because they told her a queen ought to look grave and majestic. She had several children, and all the time there was a physician to inspect whatever she eat or drank; and to order every thing she liked off the table; not a grain of salt was allowed to be put in her broths, nor was she permitted to take a walk, though she had ever so much a mind to it: they appointed governesses to her children, who brought them up wrong, yet she had not
the

the liberty to find fault. Poor queen Blanch was dying with grief, and grew so thin, that it was a pity to see her. She had not seen her sister these three years since she had been queen, because she imagined it would disgrace a person of her rank and dignity to pay a visit to a farmer's wife ; but being eat up with melancholy, she resolved to spend a few days in the country, to divert her uneasiness. Accordingly she asked the king leave to go, who very readily granted it, because he thought he should be rid of her for some time. She set out in the evening, and soon arrived at Rosalinda's farm ; as she drew near the house, she beheld, at a little distance from the door, a company of shepherds and shepherdesses, who danced and were heartily merry. Alas ! said the queen, sighing, once was a time when I used to divert myself like these poor people, and no one found fault with me. The moment her sister saw her, she ran to embrace her ; but Rosalinda was grown so plump, and had such an air of content, that the queen, as she looked on her, could not forbear bursting into tears.

Rosalinda was married to a farmer's son, who had no fortune of his own, but then he ever remembered, that he was indebted to his wife for every thing he had, and he strove to shew his gratitude by his obliging behaviour. Rosalinda

had

had not many servants, but those she had loved her as though she had been their mother, because she used them kindly. She was beloved by all her neighbours, and they all endeavoured to shew it. She neither had, nor wanted much money; corn, wine and oil were the growth of her farm, her cows supplied her with milk, butter and cheese. The wool of her sheep was spun to cloath herself, her husband, and two children she had. They enjoyed perfect health, and when the work of the day was over they spent the evening in all sorts of pastimes. Alas! cried the queen, the fairy made me a sad present in giving me a crown. Content is not found in magnificent palaces, but in an innocent country life. Scarce had she done speaking before the fairy appeared. In making you a queen, said the fairy, I did not intend to reward, but punish you for giving me your plumbs with an ill will. To be contented and happy, you must, like your sister, possess only what is necessary, and wish for nothing else. Ah! Madam, cried Blanch, you are sufficiently revenged, pray put an end to my distress: It is at an end, said the fairy. The king, who loves you no longer, has just married another wife, and to-morrow his officers will come to forbid you returning any more to the palace. It happened just as the fairy had fore-
told,

told, and Blanch passed the remainder of her days with her sister Rosalinda, in all manner of happiness and content, and never thought more of a court, unless it was to thank the fairy for having brought her back to her native village.

Lady Sensible. Mrs. Affable, I like this tale prodigiously: I was ever fond of the country, and have often wished to be a shepherdess; and methinks if I had just such another pretty farm as Rosalinda's, and a few books, I should desire nothing more.

Mrs. Affable. My dear, I approve your taste; but to enjoy the pleasures of a country life, you must have neither vanity, ambition, nor irregular desires, and this is not an easy matter. Without going into the country you may be happy wherever you are, if you break yourself of the failings I have now mentioned.

Miss Molly. Pray, Mrs. Affable, what is ambition?

Mrs. Affable. It is a desire of commanding every body. Vanity is a desire of being praised and admired for beauty, wit, riches, or fine clothes. Ask lady Witty, how unhappy her vanity has made her.

Lady Witty. It made me naughty too; but, Mrs. Affable, I have a great deal still, and it has occasioned my being guilty of a very great fault,
since

since I saw you last. I will tell it you before these ladies that I may mend.

Mrs. Affable. My dear lady Witty, you are right : the true method to amend one's faults is to own them.

Lady Witty. We were yesterday at lady D — 's assembly : this lady is in years, and has several children : she asked me how I employed myself. I am reading Quintus Curtius, answered I. Pray what is Quintus Curtius ? said my lady. Oh ! madam, said I, it is a very fine book, which contains the history of Alexander the Great. I did not know, replied my lady, that there had ever been a king of England, who was named Alexander the Great, and yet, when I was young, I learnt the Abridgment of the History of England entirely by heart ; but I have forgot it since, it is true. Instead of making her an answer, I pretended that my nose bled, and put my handkerchief before my face, for I was ready to die with laughing, and I went into the other rooms, where I told every body of this lady's ignorance, who had never heard of Alexander the Great.

Mrs. Affable. Indeed, my dear, you have committed a very great fault ; I dare say you imagine, that you have done this lady a great deal of harm.

Lady

Lady Witty. It is true, Mrs. Affable; but at the time I did this foolish thing, it was not from a design of doing her a prejudice, but out of vanity, to make people believe I was a girl of sense, and read a great deal.

Mrs. Affable. I assure you, my dear, that was not thought on at all; we went this morning to pay a visit to lady B——; she is, you know, a person of admirable sense. What a pert little creature is that lady Witty, said she to me; yesterday she ridiculed poor lady D—— most intolerably; had she been my daughter, I would have turned her out of the room; I was so provoked, that I could have beat her. You see, my dear, that the folly of *self-love*, instead of esteem procures you the contempt of all the world. You have exposed this lady's ignorance to every body, but at the same time you gave people reason to think you were of a censorious and malicious temper. You have undoubtedly done yourself a much greater prejudice than the person you ridiculed. Let it be your study to become good and charitable. Before you speak, think first, "Am not I going to say some ill-natured thing?" Chuse a more agreeable subject for conversation, than your neighbour's imperfections; talk of their good qualities, and then every one will love you. Now lady Mary will tell us her story.

Lady

Lady Mary. Abraham loved his son Isaac dearly, but he loved God still more, as it was his duty so to do. One day God said to Abraham, take your son Isaac, and go and sacrifice him to me on a great mountain, that is to say, *Cut off his head, and afterwards burn his body*; for, in those days, they killed the beasts they offered up to the Lord, and after that burnt them, and God would have Isaac sacrificed instead of a beast. Any one but Abraham would have said to himself; God promised to give my son Isaac a numerous posterity, and if I kill him, that cannot happen; but Abraham was wiser, he never disputed when God commanded: and he knew very well that God could do what seemed impossible to him. Abraham took some wood, and bid Isaac carry it, and as they were walking up the mountain, Isaac said to him, Father, here is wood and fire, but where is the victim for the sacrifice? God will provide, replied Abraham. But when they were got to the top of the mountain, he said to Isaac, 'tis you, my son, whom I am about to sacrifice to God. He commanded it: I submit, answered Isaac, to his holy will; God gave me my life, and whenever he requires it, 'tis but just I should surrender it to him. Immediately Abraham piled up the wood, and bound and laid his son Isaac upon it; then taking his
great

great knife, lifted up his arm, and was just going to cut off his head; but an angel stopt his hand. Abraham, said the Angel, do not slay your son; God only desired to make a trial of his and your obedience. Abraham unbound Isaac, and as he turned about, he saw a ram caught by the horns in a bush; they took him and offered him up a sacrifice to the Lord, and after that they both returned joyfully back to their tents.

Miss Molly. I was in a terrible fright for poor Isaac; really, Mrs. Affable, I thought he would have been killed.

Lady Charlotte. But, Mrs. Affable, it is a sin to kill a man; and how can God command what is wicked?

Mrs. Affable. It is not always evil to kill a man: you often see that many are put to death for stealing. Soldiers in an army kill their enemies in battle, without a sin. Besides, God did not suffer Isaac to be sacrificed: Abraham knew, that God was infinite, both in wisdom and goodness, and therefore he rightly thought to himself, 'I cannot do wrong, while I obey the commands of God, for God never orders what is sinful.'

Lady Mary. Isaac was a good child; I will be dutiful and obedient like him, and if God should bid mama kill me, I would tell her, I consented.

Mrs.

Mrs. Affable. He will not bid your mama do so ; but, perhaps, he will take you off by a fever, the small pox, or some other distemper. If he does not design your death, perhaps he may order the loss of your eyes, your ears, or some other part of your body. Therefore, whenever you are ill, say as Isaac did : ‘ My God, you gave me my life ; if you require it back again by this sickness, I submit.’ Lady Charlotte, you are sometimes hard of hearing, you have an infirmity in your ears, another has bad eyes, or is blind, another is lame ; say then with all your heart, ‘ My God, whatever I am and have, comes from you ; if it is your pleasure that I be deaf or blind, I am resigned.’ Such should be likewise the language of our heart at the loss of riches, and every other worldly advantage ; and think with yourself, ‘ I am sure God loves me, for he loves all his creatures ; undoubtedly then, these things were hurtful for me, since he deprives me of them, for had they been good and profitable for me, my heavenly Father would never have taken them from me.’

Lady Sensible. Were we always to think in this manner, we should never be uneasy and discontented.

Mrs. Affable. What you say, my dear, is very true, and thus we often see persons happy and

VOL. I.

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contented

contented in the midst of misfortunes and difficulties. Come, lady Charlotte, tell us your story.

Lady Charlotte. Abraham desiring to see his son Isaac married, called for his steward, and bid him go to Mesopotamia, where his brother Nahor lived, to seek a wife for his son. The steward went, and when he came into Nahor's country, he begged of God to prosper his journey, and said: 'Lord, shew me the woman thou intendest for my young master.' And as he sat by the well without the city, he prayed again, and said: 'Lord, the young maidens of the city will soon be coming to draw water, I will ask them to give me some to drink; do thou inspire her, whom thou intendest to be the wife of Isaac, to present me her pitcher, and offer also to draw water for my camels.' While he was speaking, the young maidens came out of the city; and amongst them was one extremely beautiful. Abraham's steward went to her, and said, Pray, let me drink a little water out of your pitcher: with all my heart, Sir, said the young maiden; and at the same time she let down her pitcher that he might drink, and said, I will also draw water for your camels. The steward asked her what was her name? She answered, Rebecca; and that her grandfather's was Nahor.

Then

Then the steward returned thanks to God, presented Rebecca with a gold ring, and fine pendants. Rebecca ran home, and shewed these presents to her brothers; for she knew that a young person ought not to receive presents from men without leave of her relations or family. Laban, the brother of Rebecca, having seen these presents, went to the well, and invited the steward to come and lodge at his house; but the man would neither eat nor drink, till he had executed his master's commission. He proposed a marriage between Rebecca and Isaac; her brothers gave their consent; and afterwards they asked Rebecca if she would go with the man to marry her cousin Isaac; she answered, she was very willing; and set out with the steward, who gave her and her brothers several fine presents at parting. When they had travelled a good way, Rebecca saw a man walking in the fields, and the steward telling her that was Isaac, she put her veil on; and Isaac married her soon after, and loved Rebecca so much, that she helped to comfort him for the loss of his mother Sarah, who died not very long after.

Miss Molly. This is a very pretty story, Mrs. Affable; but I want to know why Abraham sent so far to look for a wife for his son; was there no young woman in the country where he lived?

Mrs. Affable. Yes, my dear ; but they were not very prudent and reserved, and Abraham desired his son should marry a good wife, and did not care whether she was rich or not. Observe, ladies, how Abraham's steward acted. He prays to God, and beseeches him to provide a wife for his master. This should teach us in all our necessities to have recourse to God, for he is so good as not to be offended at us for taking this liberty; we must ask him for whatever we want, without exception.

Lady Mary. But God knows we stand in need of these things ; and there is no necessity of asking them.

Mrs. Affable. Pardon me, my dear ; God knows very well that we want and cannot live without bread ; and yet Jesus Christ commands us to ask for it every day, in the prayer he himself taught us. Do not you say every night and morning : " Give us this day our daily bread ; " that is, the necessary food for every day.

Lady Charlotte. That is true, Mrs. Affable, but I never took notice of it.

Lady Sensible. For my part I always ask God for every thing I want : when I begin my lessons, I beg he will assist me to learn them well ; when mama, papa, or any of my sisters are ill, I beg their recovery of him ; when I desire to have any
thing,

thing, I pray God to put it into mama's heart to give it me; and God is so good and kind to me that he always hears my prayers, and grants me all I ask.

Mrs. Affable. 'Tis an excellent custom, never leave it off, my dear. Let us, my dear children, use ourselves to consider God as our good father, and our bountiful master: a child hopes he shall obtain the reasonable thing he asks of his father, and a servant of his master. But as we know not our real necessities, and might ask for things that would be hurtful, let this ever be the language of our prayers, and that of our hearts: Lord, grant me this or the other thing if it will be conducive to your glory and my salvation. *My* But now, ladies, let us see, whether we must not say something of geography: last time we learnt the names of the several parts of the earth, such as an *island*, *peninsula*, *continent*, *cape* and *isthmus*. To-day we must learn those of the different parts of the water. That vast heap or collection of waters, which you see surrounds the whole globe of the earth, is called the Ocean, or Sea. There are four seas or oceans, which take their name from the four points or quarters of the earth, towards which they are situated; and are, the North Sea, the South Sea, the Eastern Sea, and the Western Sea. A strait is a narrow passage

from one sea to another. A gulph is a part of the sea that advances within the land. A bay is a gulph with a wide entrance. An archipelago is a sea that contains a cluster of islands. A lake is a large place full of water encompassed with dry land; and a river is a stream of water, that is continually running. Do you understand all this, my dear children?

Lady Charlotte. Yes, very well, Mrs. Affable; a gulph is a part of the sea, that advances within land, like the *gulph of Venice*; a strait is a narrow pass, that joins two seas together, as the *straits of Gibraltar*, which join the main Ocean to the Mediterranean.

Mrs. Affable. Very well; and a sea between two neighbouring islands, is also called a strait: look in this map. Between the island of Corsica and the island of Sardinia there is a narrow part of the sea named the *Boniface-straits*.

Lady Witty. Mrs. Affable, pray why is the narrow part of the sea, which is between Italy and Sicily, called the Pharos of Messina? what is the meaning of the word Pharos?

Mrs. Affable. I do not understand Greek, my dear, and the word Pharos is derived from the Greek language. But, perhaps, we may be able to find its meaning by the use made of a Pharos. Ships that are out at sea cannot come within a
certain

certain distance of land without danger; a light is put on the sea-shore to give notice that land is not far off, and the sailors seeing this light in the night-time, are warned not to approach. Ptolomy, one of the kings of Egypt, built so beautiful a watch-tower of marble, that it was reckoned one of the seven wonders of the world; a light was placed upon this tower, to warn ships during the night, and ever since that time they have been called Pharos's; and it is from one of these watch-towers, the Pharos of Messina, that this strait takes its name. So then we may suppose, that the signification of the word Pharos is *a light to direct ships in the night.*

Lady Mary. So the lamps that are at our doors are Pharos's.

Mrs. Affable. Yes, my dear.

Miss Molly. You said there were seven wonders of the world; pray tell us what the rest are.

Mrs. Affable. They are to the best of my remembrance, *the walls and gardens of the city of Babylon. The tomb of Mausolus. The Colossus of Rhodes. The temple of Diana at Ephesus. The labyrinth of Minos in the island of Crete. The pyramids of Egypt; and the Pharos, or watch-tower of Alexandria, built by Ptolomy, king of Egypt.*

Lady Charlotte. Pray, what were all these things ?

Mrs. Affable. Lady Sensible will explain them to you. Come, my dear, tell these ladies what the tomb of Mausolus was.

Lady Sensible. There was a queen of Caria, named Artemisia, famous in history for her extraordinary affection to her husband *Mausolus*; and when he died, she built him a most magnificent tomb, since which time all tombs and monuments erected to honour the dead have been called *Mausoleums*.

Lady Charlotte. Oh ! now I know the reason why the monuments in Westminster-Abbey are called *Mausoleums*, I shall not forget the meaning of that name.

Lady Sensible. And yet, though this tomb was so magnificent as to be esteemed a masterpiece of art, *Artemisia* did not think it worthy of containing the ashes of her husband.

Lady Charlotte. Where did she put them, Lady Sensible ?

Lady Sensible. She mingled them with her daily drink, and so swallowed them ; which act was at that time looked on as a great proof of affection to her deceased husband.

Lady Witty. Pray, was it not this Artemisia that

that fought on the side of Xerxes king of Persia against the Greeks of Salamis?

Mrs. Affable. No, my dear, the Artemisia you mean, lived before this. But, ladies, 'tis time for us to take leave; next lesson you shall have an account of the other wonders of the world.



DIALOGUE IX.

The SEVENTH DAY.

Lady Mary.

YOUR servant, Mrs. Affable; we are all come to see you again; shall we not have a pretty fairy-tale to day?

Mrs. Affable. No, my dear, but instead of a fairy-tale, Lady Sensible will tell you the fable of the Labyrinth; which was one of the seven wonders of the world. Now, when I call it a fable, I do not mean that it is intirely false, and that there never was such a place as the Labyrinth, or such persons as Minos, Theseus, and the rest, whom you will hear mentioned, but only that truth is mixed with fiction in this story; and

fables are interwoven with the true actions of those persons. Come, Lady Sensible, begin.

Lady Sensible. There was a king of Crete, whose name was Minos ; the Athenians having killed his son, he declared war against them, got a complete victory, and condemned the Athenians to give once in every nine years seven young maidens to be devoured by the Minotaur. This Minotaur was a monster, half a man and half a bull, and he was kept in a building or edifice called the Labyrinth ; this building was contrived in such a manner, that it was impossible for any that entered to find their way out without a guide, for it had a thousand intricate turnings and windings ; so that the poor Athenians, who were shut up in it, would have perished with hunger, if they had not been devoured by the monster. Theseus, son to the king of Athens, resolved to accompany the young persons that were to be sent that year into Crete, and endeavour to slay the Minotaur. At his arrival, Ariadne, the daughter of Minos, fell in love with Theseus ; and he promised to carry her to his own country and marry her, if she would save his life. Ariadne thereupon gave him a clue of thread, and bid him fasten one end to the door of the Labyrinth, and holding the rest in his hand, unwind it as he went forward.

ward. He followed her directions, met the Minotaur, slew him, and, guided by the clue, found his way back to the door, and came out. And by that means the Athenians were freed from the obligation of sending young people to be devoured by the monster. When Theseus set out on his return for Athens, Ariadne went with him, but he soon despised her; for a young lady, who goes away with a man, does not deserve to be esteemed. Early one morning, while she was asleep in an island, where they landed to pass the night, he arose, went on board, and left her. When Ariadne waked, and saw the vessel was gone, she wept bitterly, and repented having left her father's palace; but it was to no purpose to grieve. In the midst of her distress it happened, that Bacchus the god of wine passed by, and as Ariadne was very beautiful, he took compassion on her, and married her; she had a crown upon her head, which Bacchus threw up into the heavens, and changed it into a constellation, which still bears her name. Theseus, at his departure from Athens, had promised his father Egeus, that if he returned victorious over the Minotaur, he would put up a white flag on his ship, as the signal of his success; but he forgot it, and his father, who, during his absence, went constantly every day to the sea-side to wait

his arrival; coming one day at the usual hour, he saw the vessel enter the port without a white flag, and imagining his son was dead, he threw himself headlong into the sea, and was drowned. Theseus sent gifts to the god Apollo, to return him thanks for his success, and ordered that the same vessel should go annually with presents in like manner, which was ever after observed, and all the time this ship was out of Athens, no one could be put to death till it returned.

Lady Charlotte. Mrs. Affable, this Theseus was a wicked man to leave the poor princess so, who had saved his life.

Mrs. Affable. That is true, my dear; but if he had not left her in that manner, he must have married her, and no one likes to marry a young lady who runs after the men. While he stood in need of her assistance, he made her the finest promises in the world; but the men pay but little regard to the promises they make to women, and are delighted when they can deceive them, to make a jest of them afterwards, and tell every body, Do but see lady such-a-one, I told her that she was handsome, and that I was dying for love of her, and she is silly enough to believe me.

Lady Mary. Fie! how deceitful that is! why, it is down-right lying. But are all men so, Mrs. Affable?

Affable? is there no mark to know them, who really love us, from those that only seek to make game of us?

Mrs. Affable. Yes, my dear. Suppose you were grown up, and a gentleman should be in love with you, if he was in earnest, he would not tell you so, but he would go to your papa and mama, and say to them, Your daughter is an amiable lady; if you please to grant her to me for a wife, I shall be greatly obliged to you, for I love her extremely. But if he only intended to make game of you, he would tell you privately, that he loved you, and desire you to say nothing of it to your papa and mama.

Lady Mary. Mightily well; and then I would tell him immediately: Sir, I will acquaint my papa that you love me; and then how foolish he would look if he said so only to laugh at me; would not he, Mrs. Affable?

Mrs. Affable. Without doubt, my dear, he would be sadly out of countenance; and you must be as good as your word, and not fail to acquaint your papa and mama: but you must tell this to no one else, and never to your acquaintance, no, not to your woman.

Lady Witty. I would gladly know what truth there is in what Lady Sensible has just now told us.

Mrs.

Mrs. Affable. Almost every thing, my dear. Instead of a monster, the Minotaur was a Cretan commander, named *Taurus*; the clue of thread was a map of the labyrinth, that Ariadne gave *Theseus*: and that princess was not married to Bacchus, but to one of his priests. Now let me explain to you the other four wonders of the world. *The walls of Babylon* encompassed that great city, the capital of the greatest empire in the universe. They were fifty miles in circumference, two hundred feet high, and so wide that six chariots could conveniently be drove a-breast on them; the *hanging Gardens* of Babylon were full as wonderful as the walls. *The Colossus of Rhodes* was an image or statue of the god Apollo, cast in brass, which the Rhodians dedicated to him, and set up at the entrance of the port of the city of Rhodes; it was so large, and the feet were placed on two rocks so wide asunder, that ships passed with full sails betwixt the legs; it was thrown down by an earthquake. *The temple of Diana* was a stately edifice in the city of Ephesus, dedicated to the goddess *Diana*. The extravagant fool *Herostratus* burnt it down, to render himself famous in history. *The pyramids of Egypt* are famous piles of building, raised above four thousand years ago, and still to be seen in the neighbourhood of Grand Cairo.

They

They served as burial-places for the kings of Egypt. The largest was twenty years in building, though three hundred and sixty thousand men were constantly employed ; and thereon was an inscription, importing, that only in leeks, onions, garlick, and other pulse for the workmen, it cost one thousand eight hundred talents, which amounts to about four hundred thousand pounds sterling. But we have had fable enough, now for a little geography ; let us take our map, we shall now divide all Europe into three principal parts ; the upper or Northern part ; the middle, and the Southern part. The Northern contains, from West to East, the British isles, which consist in two large and a great number of small islands. The most considerable of them is Great Britain, in which are the two united kingdoms, England on the south, and Scotland on the north ; the other lesser island is named Ireland.

Lady Mary. I did not know that I lived in Great Britain before.

Mrs. Affable. Indeed, my dear, you do : London is the capital or chief city of England ; Edinburgh is the capital of Scotland, and Dublin that of Ireland ; these three kingdoms are governed by one prince, who is called the King of Great Britain and Ireland. On the east of
England

England you will find Denmark, the chief city of which is Copenhagen in the isle of Zealand. Norway, which lies on the north of Denmark, belongs also to the king of Denmark; the capital is Christiana; the same monarch possesses also Iceland, an island still more to the north of Europe than England. On the east of Norway is Sweden, round the gulf of Bothnia in the Baltic sea: the capital of Sweden is Stockholm. And lastly on the east of Sweden is Russia, or Moscovy, an exceeding large country, whose capital is Moscow, but Petersburg is at present the finest city, and the usual residence of the Czarina, or empress, and of the court of Russia. These are the five principal parts that lie in the north of Europe; remember them well. Next time we'll learn those that are to be observed in the middle part.

Lady Witty. Yesterday, Mrs. Affable, I read in the French magazine the life of Peter the Great, who built the city of Petersburg; I find it still more and more like the tale of Prince Charmer, which you told us some time ago.

Mrs. Affable. It is almost the same, my dear; and king *Absolute* in some manner resembles Charles the XIIth king of Sweden. I will lend you his history, when you have done reading
Mr.

Mr. Rollin. But come, ladies, let us hear what you have learnt of the sacred history.

Lady Mary. When Isaac was married to Rebecca, he prayed to God to send them children. God sent her two sons, the eldest was named *Esau* and the other *Jacob*. Now, ladies, you know, that among people of quality, none but the eldest has the title and the estate, and the youngest has not; so they called them my lord *Esau* and master *Jacob*. One day my lord had been out a hunting, and came home very hungry; when he came in, he found master Jacob, who had just been making some lentile porridge, and was going to eat it for dinner; my lord *Esau* said to him, Pray, brother, give me some of your porridge; indeed, said master Jacob, I made but just enough for myself; but I will give you my porridge, if you will give me your title. Upon which *Esau*, who was a glutton, consented, and sold his title for a mess of porridge. Thus Jacob became *my lord*, and *Esau* was only *master* ever after.

Mrs. Affable. You see, ladies, what folly men are brought to by gluttony, and 'tis a most odious fault; for, besides its being a sin, it makes those, who give way to it, heavy, stupid, and unhealthy, and brings them to the grave before their time. I will say no more on this head,
and

and I have too good an opinion of you, my dear children, to imagine that any of you is a glutton. 'Tis so mean, brutish, and shameful a vice, that I would not so much as suffer a young lady, whom I thought guilty of it, to keep you company. How! Miss Molly, you colour; what, have you been so unfortunate as to offend in this kind?

Miss Molly. Yes, Mrs. Affable, a few days ago my maid would not give me tea in the evening, and I cried for above an hour after.

Mrs. Affable. You must strive to get the better of this sad fault, my dear; and if you will be a good girl, and have me to love you still, you must repair your fault. Let's see what method you intend to take for that purpose.

Miss Molly. I won't drink a drop of tea for a whole week; but then, Mrs. Affable, you must not think any more of this foolish naughty thing I have done.

Mrs. Affable. My dearest child, why should I think any more about it? When we are sorry for our faults, and endeavour to amend, God himself forgets them; I dare not think of remembering them. Now tell your story, my dear.

Miss Molly. Esau did not love his brother Jacob, because he had made him sell his title,
and

and had robbed him of his father's blessing. So one day Rebecca said to Jacob: I am afraid your brother Esau will be revenged of you; therefore, my son, go to your uncle Laban, and stay with him till your brother's resentment is over. Laban had two daughters. Leah, the eldest, was but plain, but Rachel was very beautiful. Jacob, after he had been some time with his uncle, fell in love with Rachel, and asked her father's consent to marry her, who made answer: I will give you my daughter Rachel, if you will be my servant for seven years. Jacob consented; and so great was his love for Rachel, that the seven years seemed to him but as so many days. When the time was expired, Jacob married Rachel as he thought, but Laban deceived him, and instead of her, put into his bed his daughter Leah. As Jacob went to bed without candle, he did not find out the cheat his father-in-law had put on him; but in the morning, when it was day-light, he was very angry. Laban told him, that it was not the custom in that country, to marry the youngest sister before the eldest; but said, if you will be my servant another seven years, in a week's time I will give you Rachel. Jacob consented, and after that, Laban seeing that God blessed him for Jacob's sake, desired him to stay with him

still, and promised him a great reward; but he only endeavoured to cheat him: yet that did not hinder Jacob from growing very rich. He did not love his wife Leah, so God had compassion on her, and sent her a good many children, and did not give Rachel any. At last, however, Rachel had a son, whom she named Joseph. After this, Jacob left his father-in-law Laban, and returned to his own country; but as he was almost got there, he heard that his brother Esau was coming to meet him with a great number of armed men: this frightened him sadly, but God sent an angel to encourage him, and Jacob appeased his brother's anger by presents.

Mrs. Affable. Come, Lady Charlotte, your story.

Lady Charlotte. Jacob settled with his whole family near the city of Shechem. He had twelve sons, and a daughter, named Dinah. Dinah being curious, wanted to go out to see the young women of Shechem. Accordingly she went, and the king's son having seen her, fell in love with her, and carried her off. Jacob's sons hearing of it fell into a great rage; but the king said to them: Be not angry about the matter, give my son your sister for a wife, and let us be friends with each other. Dinah's brothers agreed

to

to this, but two of them, Simeon and Levi, were resolved to be revenged. They treacherously killed the king and his son, and all the men of Shechem, and took their wives prisoners. When Jacob heard of this wicked action, he was extremely angry with them, and was under some apprehension of a war from the neighbouring towns. But God encouraged him, and promised him, as he had done before to Abraham and Isaac, to give the country where he then dwelt, to his children. Jacob after this left that place, and went to Bethel. After their arrival, Rachel had another son, and died just after he was born, having named him *Benoni*, that is, the son of my sorrow; but his father gave him the name of Benjamin. And Rachel was buried near Bethlehem.

Lady Witty. But methinks, Mrs. Affable, all Jacob's children were not good; for Simeon and Levi were very unjust as well as cruel, to murder all the inhabitants of the city of Shechem, since all were not guilty.

Mrs. Affable. Indeed, my dear, they were almost all of them very wicked, as you will find by and by. Judah, from whom Christ was to descend, committed great crimes; but there was one of them an excellent good man, and that was *Joseph*.

Lady

Lady Sensible. Good God! there is such a pleasure in doing one's duty, that I cannot conceive how any one can be wicked. For my part, I am sure, when I have done a fault, I am so uneasy in my mind, that I cannot get a moment's sleep all night long; and were not Simeon and Levi, who murdered all these people, sadly troubled?

Mrs. Affable. Yes, my dear. When men begin to be wicked, their conscience gives them great uneasiness; but if, notwithstanding its reproaches, they still go on in their crimes, by little and little remorse wears off; and at last the voice of conscience is intirely stifled; which is the greatest of all misfortunes. Take notice also, my dear children, how dangerous it is for a young lady to be curious, and to love gadding abroad. If Dinah had staid at home, she would not have occasioned all these terrible misfortunes we have heard. Women are made for retirement, and ought to accustom themselves to love it; and I have but a very indifferent opinion of a young person that loves to ramble, and to be seen every where. I told you some time ago, that it was every woman's duty, to look after her family; but how is it possible they can do this, and never be at home?

Lady

Lady Witty. But, Mrs. Affable, the rich have servants to do it for them, and I always thought, that none but poor women were obliged to take care of their families.

Mrs. Affable. You were very much mistaken, my dear. God never said, that the rich were not to eat their bread in the sweat of their brow. The whole world is bound to work; 'tis a penance laid upon all, and to look after the family is as much the duty of a lady of quality as that of a tradesman's wife. Nay, even supposing that idleness were not a sin, yet ladies should ever be taken up with the management of their houses. My dear children, never let this be forgot. Though you were to be much richer than you are, yet if you do not look into your affairs yourself, your servants would rob you; your trades-people would agree with them, and oversell every thing, and you would become poor, or your children at least; and nothing is more shameful than to fall into poverty through one's own imprudence and mismanagement: the whole world laughs at such poor people, and instead of being pitied, they are despised.

Lady Mary. You say, that every body is commanded to work, but kings and queens are not.

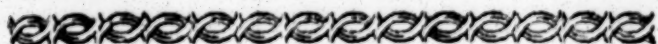
Mrs. Affable. Excuse me, my dear, a good king, a good queen, work harder than the meanest
of

of their subjects. There are two kinds of labour, that of the hands and that of the head: a husbandman labours in tilling the ground, a mantua-maker makes gowns, a carpenter works upon wood, and so on: now this kind of labour is not very difficult. But the labour of the mind is much more toilsome; and this is the work of kings and queens. As God will call them to an account for all the evil that happens by their fault, or through their negligence, they must think night and day, to inform themselves of every thing that passes in their kingdom; and I assure you, that a good king, a great king, has not a moment's repose.

Lady Witty. If that is the case, Mrs. Affable, there is no great pleasure in being a king.

Mrs. Affable. Pardon me, lady Witty. A king may be the happiest of all men, but then he must not allow himself a moment's rest. This labour, which you look upon as painful, is all his happiness, and all his glory. Tell me, my dear, does a tender mother find it troublesome to be taken up with her children? No, undoubtedly. Well! a good king is the father of his people, and very far from thinking it a trouble to be continually labouring to procure their happiness, it gives him an infinite satisfaction. Farewel, my dear children: Our lesson has been a little short

to-day : indeed, I am not very well at present ; next time we will make it up.



DIALOGUE X.

The EIGHTH DAY.

Mrs. Affable.

GOOD morrow, ladies ; to-day I shall please you. Yesterday I read a very pretty tale. And now I will tell it you.

There was formerly a king extremely enamoured with a princess, but, being enchanted, her resolution was never to marry. He went and consulted a fairy what he should do to gain the love of this princess. You know, says the fairy to him, that she has a huge cat, of which she is extremely fond ; she is to marry the person that shall be nimble enough to tread on the cat's tail. That's no very difficult matter, said the prince to himself. He took leave of the fairy, determined to crush the cat's tail to pieces, rather than fail treading on it, and hastened to his mistress's palace. Here puss met him, with her back up, as usual : the king up with his foot, but when he thought himself sure, puss turned

about so nimbly, that he missed his aim. A whole week was he watching an occasion to tread on this fatal tail; it seemed full of quicksilver, being ever in motion; at length his majesty happily surpris'd puss napping, and trod with all his strength on its tail. Puss awoke and mew'd horribly; then suddenly assumed the form of a large big man, and fixing his eyes full of anger on the prince, he said: well! thou shalt marry the princess, since thou hast broke the charm which hindered it; but I will be revenged. Thou shalt have a son, who shall always be unhappy, till the moment he finds out that his nose is too long; and if ever thou shalt publish this menace, thou shalt die that instant. Altho' the king was affrighted with the sight of this gigantic man, who was a forcerer, he could not forbear laughing at his threats. As to the great length of my son's nose, thought the king, 'tis what he will see or feel, if he has either eyes or hands.

The forcerer disappeared, and the king went and waited on the princess, who agreed to marry him; but he did not live long with her, dying at the end of eight months: a month after, the queen was delivered of a prince who was named *Desire*. He had large blue eyes, the finest in [the world, a pretty little mouth, but such a nose,

ſo large, that it covered half the face. The queen, at the ſight of this monſtrous noſe, was quite inconſolable ; but her ladies all told her, that the noſe was not ſo large as ſhe imagined ; it was a Roman noſe, and hiſtory made it appear that all heroes had large noſes. The queen, who doated on her ſon, was charmed with this talk, and by her frequently looking at *Deſire*, the noſe ceaſed to be ſo big. The prince was brought up with great care, and as ſoon as he could ſpeak, all manner of ill-natured ſtories were told before him of thoſe that had ſhort noſes. None were ſuffered to be about him but ſuch only, whoſe noſes had ſome reſemblance to his ; and the courtiers, to ingratiate themſelves with her majeſty and the prince her ſon, made it a conſtant practice ſeveral times a day to pull their little children by the noſe, to make it longer ; but it was loſt labour ; they had but very ſhort noſes when compared with *Prince Deſire*. As he grew up, he was inſtructed in hiſtory ; and every great prince, or beautiful princeſs ſpoken of, had, to be ſure, a large noſe. His whole chamber was hung with pictures of perſons drawn with long noſes, and *Deſire* became ſo accuſtomed to think a long noſe very beautiful, that for a kingdom he would not have wiſhed his ſhorter by a hair's breadth. When he came to be twenty years of age, and

it was thought proper to marry him, he was shewn the portraits of several princesses, and was charmed with that of *Mignone*, the daughter of a powerful monarch and heiress of several kingdoms; but *Desire* did not so much as think of these, so much was he taken up with her beauty. This princess, though lovely in his eyes, had a little turned-up nose, that became her most prodigiously, but brought the courtiers under the greatest difficulties; they had been so long used to ridicule diminutive short noses, that sometimes they inadvertently dropped a jest on that of the princess; but *Desire* was in serious earnest on this head, and two courtiers were forbid the court for speaking disrespectfully of *Mignone's* nose; others took warning by this example, and became more cautious, and one, among the rest, told the prince, that a man could not be a comely man without a large nose, but that it was the reverse with regard to female beauty; and that he had been informed by a Greek Scholar, who spoke Greek, that he had read in a Greek manuscript, that the beautiful Cleopatra had a nose with the tip turned up. This pleasing tale was rewarded with a present of great value; and a splendid embassy was dispatched to ask *Mignone* in marriage. The princess was betrothed to him, and he was so impatient to see her, that he went
above

above nine miles to meet her; but as he advanced to kiss her hand, the forcerer was seen to descend; who carried off the princess before his eyes, and left him inconsolable. *Desire* took a resolution never to see his kingdom again, till he had found *Mignone*. He would not allow any of his court to attend him; he got upon a stout horse, gave him the bridle, and let him take his own way. The horse came upon a vast plain, where, on the whole day's journey, not a house was to be seen: both the man and horse were near famished; at last, in the evening he got sight of a cavern, where a little light appeared; he went in, and found a little aged woman, who seemed to be above a hundred. She put on her spectacles to look at the prince; her nose was so short, that she was a good while before she could fix them. The prince and fairy (for she was one) burst out a laughing with looking at each other, and both together cried out, O! what a queer nose! not so queer as yours neither, said *Desire* to the fairy; but madam, let the noses be such as they are; and now be so kind as to give me something to eat, for I am almost starved, and my poor horse too; ay, with all my heart, answered the fairy; tho' you have a comical nose, you are still the son of my best friend. I could not love an own brother better, than I did the

king your father; he had a very pretty nose; and pray what's wanting to mine? said *Desire*; oh! nothing, replied the fairy; indeed there is only too much of it: but no matter; a man may be a very worthy man, and yet have too long a nose. But, as I was telling you, I had a great kindness for your father; in those days I received many a visit from him; and now that I talk of those days, do you know that I was extremely pretty at that time; and he would tell me so: I must give you an account of the conversation which passed betwixt us the last time he saw me. Ah! madam, I shall hear you with great pleasure, said *Desire*, when I have supped; pray consider that I have eat nothing this whole day. Poor lad, said the fairy, he is in the right on't; it was quite out of my mind: well, I will set your supper before you, and whilst you are eating, I will dispatch my story in a few words; for I don't love your long-winded stories; too long a tongue is more intolerable than too long a nose; and I remember what made me more admired in my youth was that I talked but little; at least they used to say so to the queen my mother; for such as you see me, I am no less than the daughter of a great king. My father—Your father, said the prince interrupting her, eat when he was hungry. No question of that, returned the fairy, and

and you shall sup out of hand. I was only going to tell you that my father—I will hear nothing till I have eat, said the prince, who was going to be in a passion. However, having need of the fairy, he cooled, and said mildly to her, the pleasure I shall have in hearing you, I know, may make me forget that I am hungry, but my poor horse, that won't understand you, wants feeding. The fairy bridled up at this compliment, you shall wait no longer; and calling her servants, she said, you are very polite, and for all the enormous size of your nose, you are very amiable. Deuce take the old hag with my nose, said the prince to himself, one would think my mother had robbed her of what is wanting in her's. Were I not so sharp set, I would leave this clatterer that imagines herself so sparing of her words. One must be foolish indeed not to know one's own faults; this it is to be born a princess; flatterers have spoilt her; and brought her to believe that she talked but little. Whilst the prince was taken up with these thoughts, the maids were spreading the cloth, and the prince wondered at the fairy, who asked them a thousand questions, merely for talking sake; above all he took notice of one of her women, who, from every thing she saw, took an occasion to praise her mistress's prudence. Egad, thought the

prince, as he was eating, I am glad I came hither. This instance shews how wise I was in not listening to flatterers ; those wretches praise us with impudence, they either conceal our faults from us, or make them into perfections ; for my part, I never will be duped by them ; no, thank God, I am no stranger to my defects. Poor *Desire* honestly believed, and was not aware that they who had praised his nose, made a jest of him, as the fairy's woman did of her ; for the prince saw her more than once turn about and laugh ; as to himself he said not a word, but eat most heartily. Prince, said the fairy to him, when he had almost his fill, pray turn a little aside ; the shadow of your nose really hinders me from seeing what is on my plate. Come, now, let us talk of your father ; I used to go to his court, when he was but a little boy ; but it is now forty years since I retired to this solitude. Tell me a little, what is the life now at court ; are the ladies still fond of gadding ? In my time, they used to be seen the same day at the assembly, ring, plays, balls—Bless me ! what a long nose yours is, I shall never use myself to bear the sight of it. Let me beg of you, madam, answered *Desire*, to give over talking of my nose, it is such as it is ; what is it to you ? I am easy, I would not have it shorter ; noses are not left to
our

our choice. Oh! *poor Desire*, said the fairy, I see this frets you, that is not my design; on the contrary, I am a friend of yours, I will serve you; but really I can't but be shocked at your nose; however I will take care not to speak any more of it, and shall even endeavour to fancy that you are flat-nosed, though in truth your nose would furnish out enough for three common noses. *Desire* having supped, grew so enraged at the endless prattle of the fairy about his nose, that he sprung on his horse, and went off: Wherever he passed, he thought the people mad, all talked of his nose; but yet he had been used to hear so much about the comeliness of his nose, that he could never bring himself to think that it was long. The aged fairy, who intended to do him a real service, took it into her head, notwithstanding his late displeasure, to confine *Mignone* in a crystal palace, and placed it in the prince's road. *Desire*, transported with joy, immediately endeavoured to break it, but it was past his strength. Having lost all hopes, he was for drawing near, that he might, at least, speak to the princess, who on the other side held out her hand towards the crystal wall. He would fain have kissed the hand, but whichever way he turned, the prominence of his nose kept his mouth out of reach. He then discovered, for the

first time, the extraordinary length of his nose, and laying hold of it with his hand, to put it aside, it must be owned, he said, that my nose is really too long. At this the palace instantly fell to pieces, and the aged fairy, who held Mignone by the hand, said to the prince, own yourself greatly obliged to me; all my talking to you about your nose would have never brought you to perceive the defect, had it not proved an obstacle to your wishes; and thus it is that self-love casts a veil on the deformities both of the mind and the body: it is in vain that reason strives to unveil them to us; we are never convinced, till that same self-love finds them contrary to its interest. Desire, whose nose was now reduced to the common size, made his advantage of this moral; he and Mignone were married, and lived very happily together a great many years.

Lady Witty. Indeed you said very right that this was a pretty tale. But pray, Mrs. Affable, is it possible to be ignorant of one's own defects? I have always thought, that I was not pretty, and should any one tell me the contrary, I should think they made game of me.

Mrs. Affable. Self-love has told you, that you are not pretty, but I could lay a wager that you do not think yourself ugly.

Lady

Lady Witty. When I look at myself, I think myself ugly, but it has often been said before me that I am one of those, who, though ugly, still please ; so that I think myself ugly, and at the same time agreeable.

Mrs. Affable. Well, my, dear, should some coxcomb of a flatterer tell you that you are pretty, you might, at first, think that he made a jest of you, but were he often to repeat this, you would find yourself something disposed to believe him. It is very easy to forget one's defects, without a good friend to put us in mind of them. Now for our stories. Begin lady Mary:

Lady Mary. Jacob loved his son Joseph better than his other children, because he was a better man than his brothers, and was the son of his dear Rachel ; but he was hated by his brothers, on several accounts. One day Joseph saw them do something very bad ; he acquainted his father Jacob of it, which made his brothers angry ; another day, he said to them, I have dreamed that we were in a field making up wheat-sheaves, but all your sheaves bowed down before mine ; another time I dreamed that the sun, the moon, and the eleven stars, prostrated themselves before me. Though Jacob thought that God had sent these dreams to Joseph, yet he chid him for telling them, and said to him,

Do you believe that your mother and I, and your brothers, are to be your servants? Jacob's other children were then very angry with Joseph, and one day when they were tending their flocks a great way off, they saw Joseph coming, Jacob having sent him to know how they did, and they said, here is our dreamer, let us kill him. Reuben, who was not so wicked as the others, said, no don't let us kill him, but throw him into a great hole, and Reuben intended to come back in the night and draw him out of this hole. But when he was gone, Jacob's sons saw some merchants coming, who were going into Egypt; they drew Joseph out of the pit and sold him to these merchants for a slave. When Reuben came at night to save Joseph, he was much troubled not to find him, and fell a-crying; but his brothers took Joseph's coat, and having made it all over bloody, sent it to Jacob, who thought that some wild beast had devoured Joseph, for which he was extremely concerned.

Lady Charlotte. Pray, Mrs. Affable, are we to believe dreams?

Mrs. Affable. No, my dear, it is the greatest folly in the world. It is true, God has sometimes made use of dreams to reveal his will to his servants, but we are not good enough to expect such favours; besides, it is very rare, and
never

never happened but in things of the utmost consequence.

Miss Molly. Mrs. Affable, I know a lady who interprets every body's dreams ; she also pours coffee on the table, and then tells the meaning of the coffee she has poured out ; she also tells her friends every thing that will happen to them ; it is my lady ———.

Mrs. Affable. My dear, you must never name persons, when you say things that are not to their advantage ; as this lady is very silly, you must by no means tell us her name. Mind, children, it is only God who knows what is to come: now one must be simple indeed to think, that God must discover it every time one shall spill a dish of coffee ; any person with a small share of sense must laugh at all these superstitions.

Lady Witty. But, Mrs. Affable, these explanations of dreams sometimes prove true.

Mrs. Affable. Yes, by mere chance, once in a thousand times ; so it is a folly to be merry or sad for a dream. Come, lady Charlotte, go on with the story of Joseph.

Lady Charlotte. The merchants, who had bought Joseph, sold him to a great Egyptian lord. Joseph seeing himself a slave, resolved to serve his master faithfully ; his name was Potiphar,

phar, and he gained his lord's affection. Potiphar had a very wicked wife, and she was for enticing Joseph to betray his master; Joseph never would do such a bad thing, and Potiphar's wife being provoked at him, told her husband, that Joseph was a wicked man, who betrayed him. Potiphar, who did not know his wife would lie, was very angry at Joseph, and put him in prison; he stayed there a long time, but the master of the prison, moved with his virtue, had a great friendship for him. There were in this prison two officers belonging to the king of Egypt; his name was Pharaoh; one was his cupbearer, that is, he who gave out his drink: the other was the chief of the bakers, or he that furnished bread. One day the cupbearer said to Joseph, I dreamed that I had very fine grapes, and squeezed them in a cup, and the king drank the juice of those grapes. Joseph said to him, the meaning of this dream is, that the king will pardon you, and restore you to your place; when you return to court, be so kind as to speak to the king for me, that I may be taken out of prison, for I am innocent. The chief baker said to Joseph, I dreamed also, that I was carrying on my head a basket full of cakes, and that the birds came and eat them. Joseph made answer, this dream means that you will be hanged, and
the

the birds will eat your body. All these things happened as Joseph had foretold ; but when the cupbearer was at court, he forgot his friend Joseph, who continued in prison.

Mrs. Affable. You see, ladies, that God sent these dreams and others, which we shall speak of, to shew the innocence of Joseph. It was a miracle which God did to reward him, and make him happy ; now it must not be thought, that God works miracles for nothing, and that he will discover to man, without necessity, what is to come. And so I tell you again, that to set up to explain dreams is a great folly, and such as have any sense ridicule every thing that is said on this head.

Lady Sensible. Mrs. Affable, I am very angry at the cupbearer that forgot his poor friend Joseph.

Mrs. Affable. They who live at court, my dear, have but little friendship ; they are only taken up with a desire of pleasing the king in order to make their fortune : they will sometimes tell you, that they are your friends and will do you service, but you are no sooner out of their presence than out of their thoughts ; inso-much that promises are not to be believed, till one is assured that they have a great deal of virtue ; and they are very happy, who do not stand in any need of them.

Lady

Lady Witty. What, are all those ladies deceitful who go to court?

Mrs. Affable. No, my dear, all that go to court are not courtiers; those are courtiers who have the prince's favour, who are for making their fortune by this favour, and are jealous of all that come near their master.

Lady Witty. Methinks, if I was in favour with the prince, or the queen, that would not make me worse; and I would be overjoyed to serve every body.

Mrs. Affable. You think so, my dear, but the favour of princes alters the heart; and to preserve a good heart at court, one must have much more virtue there, than in any other place. But let us return to our story. Observe, ladies, that Joseph faithfully obeyed his master, and the man who commanded in prison, though he was not born to be a slave, and that by his behaviour he gained their favour.

Lady Mary. Pray, Mrs. Affable, did Joseph always remain in prison?

Mrs. Affable. No, my dear; Miss Molly is going to tell us the rest of the story.

Miss Molly. Pharaoh dreamt one day, that he saw seven fine cows so fat that it was a pleasure to look at them; on a sudden he saw seven cows so lean that they were nothing but skin and bones;

bones ; these seven lean cows eat up the seven fat ones. And the king, when he waked, sent for the most learned men of Egypt to interpret his dream, but they could not, because God had not yet taught them what it meant ; then the cupbearer remembered Joseph, and told the king that he had interpreted both his dream and that of the chief baker. Joseph was sent for, and he said to the king ; the seven fat cows signify that during seven years there will be a great deal of corn ; but after this time, there will be seven years in which there will be no corn, and these are the seven lean cows which will eat up the seven fat ones. The king said to Joseph ; since thou hast known the evil, thou must provide the remedy ; I leave thee in power to do what thou shalt think fit in my kingdom. Then Joseph ordered great houses to be built, and when every one had his provision of corn, he bought all that remained, and put it in the houses which he had built, and at the end of seven years all these houses or barns were full of corn. It was not known why Joseph did so, but it was soon discovered, for, after the seven years, the corn, which had been sown, did not come up, and the Egyptians were obliged to go and buy the king's corn, of which Joseph had the care. Thus Pharaoh perceived the wisdom of Joseph, and raised

raised him to the greatest dignity in his kingdom.

Lady Mary. How glad I am to see poor Joseph out of prison ! Pray tell me, Mrs. Affable, did not he send word to his father Jacob, that he was still living ?

Mrs. Affable. That we shall see at our next meeting ; to-day, we have only time to repeat our geography. You remember, Lady Sensible, that we found five large parts in the north of Europe ; there are four in the middle, tell them to these ladies.

Lady Sensible. In the west is France, the capital is Paris ; to the east of France lies Germany, the capital is Vienna ; north-east of Germany is Poland, the capital is Cracow ; south of Poland is Hungary, the capital is Buda.

Mrs. Affable. Besides these four principal parts of Europe in the middle, there are three other countries about France ; the Low Countries to the north, Switzerland to the east, and Savoy also to the east, but more towards the south than Switzerland.

Lady Witty. Which are properly the Low Countries ?

Mrs. Affable. That tract of land which is between the north-sea, France and Germany ; and they are so called, because they lie towards the sea,

sea, and in most parts the country is flat, and in others but little raised. They are distinguished into the *Northern or Protestant Low Countries*, and the *Southern or Catholic Low Countries*. The Northern or Protestant Low Countries are known by two names, that of the *United Provinces*, from their uniting together, not to be longer subject to the king of Spain their master, who was for oppressing them; and that of *Holland*, from the principal of the seven provinces; the capital city of them is *Amsterdam*.

Lady Charlotte. Have these provinces no king now?

Mrs. Affable. No, my dear, they are a republic; that is, a state governed by several persons; for when there is but one that governs in a state, that state is called a monarchy.

Lady Witty. Are not the Catholic Low Countries called by some other name?

Mrs. Affable. Yes, my dear, they are also called *Flanders*, from the name of one of the principal provinces. This country at present belongs to three sovereigns, to the king of France, the queen of Hungary, and the States General. That which belongs to the king of France is called *French Flanders*, the capital city is *Lille*; that under the queen of Hungary is called *Austrian Flanders*, and *Brussels* is the capital; and that

that belonging to the States-General is called *Dutch Flanders* : all this you see distinctly marked in the second map of Flanders in the *Atlas Methodique*.

Lady Mary. And what is the capital of Savoy ?

Mrs. Affable. Chamberry. This is a country all over mountains ; the tops of them are always covered with snow, and the vallies full of ice ; it belongs to a prince called the king of Sardinia. Bern is the capital of Switzerland, the highest country in Europe, and one of the freest states in the world. It is composed of thirteen cantons, or provinces, and some other provinces in alliance, all independent one of another, and forming a powerful republic. Adieu, ladies, see to learn your lessons well, and I will endeavour to find out a tale for our next meeting.



D I A L O G U E X I.

The NINTH DAY.

Lady Witty.

MY dear Mrs. Affable, I have a pretty story to tell these ladies, and it is not a tale, it really happened at Paris to a lady mama knew, and yesterday she received a letter in which this story is set down.

Mrs. Affable. I shall be very glad to hear it, as well as these ladies.

Lady Witty. Mama whilst she was at Paris, was acquainted with a lady who had a daughter called Miss July. Miss July is the best tempered creature in the world; she never hurt any body, not even beasts; and she is uneasy when she sees a fly killed. One day, as Miss July was taking the air, she saw a poor dog that some little boys were dragging along with a string to throw him into the river; the poor dog was very ugly and all over dirt: July took pity of it, and said to the little boys, I will give you a shilling, if you will give me the little dog. Her waiting maid said, What will you do with this dog?
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it is an ugly creature. That is true, said July, but it is unfortunate; if I forsake it, no body will have pity on it. She had the dog washed and put it in her coach; when she returned home, all the family laughed at her; but that has not hindered her from keeping this poor creature for these three years past. About a week ago, when she was a-bed and just falling asleep, her dog jumped upon her bed and began to pull her by the sleeve; it kept barking so loud, that she awaked, and having a lamp in her chamber, she saw that her dog, whilst he kept barking, looked under the bed. July being frightened, ran and opened the door and called the servants, who by good luck were not yet gone to bed. They came into her chamber, and found under the bed a thief, who had concealed himself there with a dagger; and the thief said, that he would have killed Miss in the night, to take away her diamonds: and so her poor dog saved her life.

Mrs. Affable. You very justly told us, my dear, that your story was a very pretty one. It is certain, that pity, even to animals, is a sign of a generous heart; but I am highly pleased with this thought of your Miss July: *this dog is not pretty, but is unfortunate.* Among persons of humanity every creature in distress meets with compassion and regard, and for this reason, well-

bred persons treat their domestics and workmen with mildness.

Lady Mary. Are all those unhappy?

Mrs. Affable. Put yourself in their place, my little friend; for instance, your governess had formerly servants of her own, she commanded and they obeyed her; but being now reduced, she is to obey others. You easily perceive, that this must give her some uneasiness: the other domestics, who never have been rich, are not unhappy, if they have good masters; but if they are scolded without reason, or despised, if one speaks harshly to them, they say within themselves, how unhappy am I! to be forced by poverty to serve these wicked people, who use me ill, who speak to me as if I was a slave, though they are creatures of the same nature as myself. The best masters have humours, which sometimes make their domestics miserable, so that they are to be pitied; and besides, my dear, those poor people already suffer enough; your footmen, your chairmen are exposed in the street to the rain, the wind and the cold, whilst you are warm in your coach, or chair; they have a thousand other causes of vexation, so that it would be very cruel to occasion them any more. The like may be said of all who are obliged to work for their livelihood; great care should be
taken

taken not to make them more unhappy than they are. For instance, you send for a poor workman, and when he is come, you make him wait an hour or two, or order him to be told, that he must come again, that you may have time to speak to him. You don't think, that whilst he is running about, his work does not go on, that you make him lose his time, that he will be obliged to work in the night-time, to make an end of his work, or otherwise his family will have no bread. Is it not very cruel to do all these things?

Lady Witty. Indeed, Mrs. Affable, one does not think of these things. I make my stay-maker and shoemaker come and go for three or four days before it suits my conveniency to try on my stays or my shoes; I could almost cry to think of it. As for servants, Mrs. Affable, they are so very saucy that one can hardly pity them.

Mrs. Affable. My dear, it is mostly bad masters that make bad servants. You don't love them, neither do they love you; they serve you, because they want your money, but at the same time they curse their poverty, which forces them to serve you. I shall always remember what my Lady B——used to say to a most lovely daughter of her's, whom she has lost, and who, unquestionably,

tionably, might, in time, have served as a pattern for all ladies. *If you would be well served, my dear, behave so, that your domestics may serve you with pleasure, and not merely for interest; that they may not think of the wages you give them, but of the satisfaction they find in serving you. Look upon every harsh word spoken to them as a crime: let them know by your looks and your words that you are obliged to them, when they do their duty, and that you take an interest in their welfare, their sicknesses, and their troubles. If you follow my advice, your domestics will look on you as a mother; they will respect you, and would rather earn four guineas in your family than eight elsewhere. Such, my dear children, was the advice this worthy good lady used to give her daughter, and the young lady practised the mother's lessons, so as to be adored by all the family. She always used to say, Pray do this; she always thanked them with a sweet and satisfied look for any services they did her; and when she was obliged to reprove them, it was without any scolding, so that they were extremely afraid to displease her; and when she died, they were as much grieved as if they had lost their own child.*

Lady Witty. Well, Mrs. Affable, I will be like this Miss, and be good to my servants; but

VOL. I.

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I shall be put to some trouble, for my governess checks me, when I speak to them.

Mrs. Affable. She is in the right, my dear; you are to be good among your servants, but not familiar with them; that would bring them to a want of due respect.

Lady Charlotte. What is being familiar with domestics?

Mrs. Affable. It is to speak to them without any occasion, to laugh and play with them, ask them news, and tell them what you have done.

Miss Molly. Why, Mrs. Affable, mama does all that with her woman; she tells her every thing she does, and her woman sometimes chides her as if she was a little girl.

Mrs. Affable. In the first place, my dear, you are never to tell what your mama does, especially when you think it not right; secondly, your mama has very good reason for doing as she does; it is now twenty years that she has had her woman, and she knows, that she loves her above any thing in the world, and that she has refused to go and live with other ladies, though they have offered her much greater wages. When your mama is sick, this poor woman won't go to bed, but sits up with the nurse; besides she knows her to be a faithful and sincere person,
who

who has always given her good advice, and never flattered her. When it is one's happiness to have such a servant, she is rather to be looked upon as a friend; and the liberty which she takes of finding faults sometimes, is to be forgiven, because it is known to proceed from affection, and to be for our good; but these kind of domestics are scarce, so that it may still be said in general, that it is dangerous to be familiar with them. But the servants have made me forget a pretty story, which I intended to tell you: Lady Sensible and I read it together last night, and she will tell it.

Lady Sensible. There was a traveller, who lost himself in a forest; it was almost night, and having spied a den, he went in to stay till the next day; but a moment afterwards, he saw a lion coming towards the den. The man was in a great fright, and thought that the lion was going to eat him up. The lion walked on three feet, and held up the fourth; he came thus to the traveller and shewed him his paw, in which there was a large thorn; the man took out the thorn, and having torn his pocket handkerchief, wrapped the lion's paw in it. This animal, by way of thanking him, fawned upon him like a dog, did him no harm, and the next day the man went his way. Some years after, the man,

for some crime he had committed, was condemned to be torn by wild beasts ; when he was in a place called the *Arena*, they let out against him a furious lion, which, at first, run at him to devour him ; but when he came near the man, he stopt to look at him, and knowing him to be the same who had taken the thorn out of his foot, he went up to him moving his head and tail, to shew the pleasure he had in seeing him again. The emperor was very much surpris'd at this sight, and having ordered the man to be brought to him, he asked him, if he knew the lion ; the criminal gave him an account of the adventure, and the emperor pardoned him.

Lady Charlotte. Pray, Mrs. Affable, did the emperors use to see criminals put to death ? that was very cruel, methinks.

Mrs. Affable. Yes, my dear ; but the most abominable is, that ladies, and all the quality, used to go and see this shocking sight ; they flocked thither as to the opera or play. Another of their diversions was to see men, called *gladiators*, fight, and cut one another piece-meal for money.

Lady Mary. Indeed, Mrs. Affable, I am very glad I was not born among such an odious people. The other day two men were fighting before

fore my window, and I would not look at them, but my maid said, she was very glad of it, for she had never seen the like before; and since that, I don't love her. Why don't they hinder these people from fighting? If I was queen, I would have them put in prison.

Lady Witty. And so would I, my dear; but instead of that, they are encouraged. I saw one, the other day, as I was passing by, that bit the arm of the other he fought with, as if he had been a dog; I was in the coach and cried out as loud as I cou'd, and called them names that were there, and did not hinder these two men from fighting.

Mrs. Affable. You are very much in the right, my good children, to abhor all such things. But it is late, let us make haste and get our stories over; begin, Miss Molly.

Miss Molly. You know, ladies, that Jacob had several children, and a great number of servants; he had but little corn left to make bread, and having heard that it was sold in Egypt, he said to his sons, Take money and go into Egypt to buy corn. Jacob's ten children set out for Egypt, but he kept little Benjamin with him. When Jacob's children came before Joseph, they did not know him, but he knew them very well; and, pretending to be angry, said, You are spies,

spies, you are come into this country to betray the king. They answered, prostrate before him, My lord, we are not spies, but we are brethren, and children of the same father; we have another brother at home, besides one who died long ago. You are liars, said Joseph unto them, and I will not believe you, unless you bring your young brother with you. Then Joseph's brothers, who did not know him, and who thought that he did not understand their language, said, God punishes us for having killed our poor brother Joseph, who cried for mercy to us. Joseph, who had not forgot the language of his country, understood them very well, and said, Go back to your father, that you may bring little Benjamin with you: one of you I will keep in prison, and if you don't come back, I will put him to death. Jacob's nine children returned to their father, but they were very much surpris'd to find in their sacks the money which they had given to pay for their corn, for Joseph had given orders, that their money should be put again into their sacks. Yet they gave an account of their adventure to their father, but Jacob would not let Benjamin go; there was, however, a necessity of returning, when they had eat up all their corn; and Judah, the eldest of Jacob's children, said to him, that

that he would be answerable for his young brother, and Jacob let them go.

Mrs. Affable. Go on, lady Mary.

Lady Mary. Joseph was exceeding glad, when he saw his young brother, and having ordered Simeon who was in prison, to be released, he told his steward to take these strangers to his house, for he would have them at his table. They were afraid when they heard this, and said to the steward, We do not know how it came about, but we found in our sacks the money we had given for corn in the other journey. The steward answered them, Be easy, I have received your money, I demand nothing of you. When Joseph came, he asked how Jacob did, and looking at his brother, who as well as himself was the son of Rachel, the tears came into his eyes, and he withdrew for a moment; afterwards they sat down to table, and Benjamin was helped to a mess of five times as much as the others. The next day, Joseph ordered his steward to give them corn, but he told him at the same time, to conceal in Benjamin's sack a fine golden cup that he himself drank in; when Jacob's children were got a little way off, the steward ran after them and said, You are thieves and wicked men; my master entertained you kindly in his house; and in return you have carried off his golden

cup. They all answered: We have not done this wicked action, and if you find the cup among us, we consent to be your master's slaves. Then they emptied their sacks, and the cup was found in Benjamin's. They returned to Joseph, who said to them, It is not just that the innocent suffer for the guilty; go home to your father, and the thief shall be my slave. Judah, throwing himself at Joseph's feet, said to him, Let not my lord be angry, pray allow me to be your slave in Benjamin's stead; for if my father sees us come back without him, he will die with grief. Joseph, no longer able to withhold his tears, ordered every body to go out of the room, and said to his brothers: I am Joseph your brother, whom you sold; but I forgive you, don't be afraid: God has permitted this, that I might give you bread. In the mean time, Pharaoh having heard that Joseph had found his brothers again, was mightily pleased, and said to him, Take chariots and send for your father; it is my will that he come into Egypt with all his family, and I will give him the finest country of all Egypt to live in. Then Joseph, after shewing a great deal of kindness to his brothers, made them great presents, and sent them to fetch their father Jacob.

Mrs.

Mrs. Affable. Go on with the story, lady Charlotte.

Lady Charlotte. When the children of Jacob were got home, they said to their father, Rejoice, your son Joseph is not dead, he is become a great lord, and it is he that is master of all the corn in Egypt. Jacob could hardly believe this good news; but when he saw the presents, he thanked God, weeping for joy, and set out with all his family to go to see his dear son again. Joseph, after embracing him, presented him to the king, who asked him how old he was: I am one hundred and thirty years old, answered Jacob, and the days of my pilgrimage on earth have been short and troublesome. Pharaoh gave Jacob and his children a very fine country, where his flocks were pastured, and Jacob lived several years longer. Before he died, he foretold to his children all that would happen to them, and he assured his son Judah, that the crown would come into his family, and never go out of it. After his death, his body was carried to the burial-place of his fathers; for he had sworn Joseph to give him that satisfaction. Joseph lived a great number of years; and as God had revealed to him, that the descendants of Jacob, who were called Israelites, would one day go out of Egypt, he obliged his

children upon oath to carry away his bones, and lay them near those of Jacob.

Lady Witty. Indeed, Mrs. Affable, I could not forbear shedding tears in hearing this story. Joseph was truly a good man to shew so much favour to his brothers, who had used him so cruelly.

Mrs. Affable. After Jacob's death, his brothers were afraid that he would take that occasion to be revenged ; but he removed their apprehensions, and still told them, that his slavery had fallen out by the will of God, and that he had forgiven them with all his heart.

Lady Sensible. For my part, I admire the wisdom of God, who makes use of the wickedness of men for bringing about his designs. Who would not have thought Joseph very unhappy, to have such wicked brothers, to be sold as a slave, and accused by Potiphar's wife, and put in prison ? And yet had not all these misfortunes happened to Joseph, he could not have had the pleasure of saving Egypt and his family, nor of forgiving his brothers.

Lady Charlotte. Is there any pleasure in forgiving those, who have done us harm ?

Mrs. Affable. Yes, my dear, it is the greatest pleasure in the world ; you shall be judge of it by yourself. I suppose you to be very angry with
me,

me, that you call me names, that you take my money from me, that you put out one of my eyes; and that after all this hurt, which you have done me, I find you in a wood ready to perish with hunger, and I give you something to eat; would not you say, I was very wicked to do any harm to a person that is so good?

Lady Charlotte. The mention of it only makes me weep: I assure you, I should be extremely sorry for having done you all this hurt; I should ask your pardon, and should endeavour to do you so much good, that you should forget all that I had done amiss.

Mrs. Affable. Don't you perceive, my dear, how well pleased I should be to see you become good? This would give me much greater pleasure, than all I could have done to you by way of revenge.

Lady Witty. But if instead of thanking you for the bread you had given her, Lady Charlotte should still strive to do you farther mischief, you would not then have the pleasure of seeing her become good.

Lady Charlotte. I assure you, Madam, that I am not so naughty as you think, and that I would not do any harm to Mrs. Affable, who had been so good to me.

Lady Witty. [embracing her]. I know it, my dear; what I say is only by way of supposition.

Mrs. Affable. Suppose then that Lady Charlotte, or another, should continue to be perverse, after I had returned good for evil, still I should have the pleasure of being satisfied on my side, that I had done my duty. This pleasure is the greatest any one can have, and our enemies cannot take it from us.

Lady Sensible. Mrs. Affable, will you give me leave to tell these Ladies a pretty story that just came into my head?

Mrs. Affable. Very willingly, my dear.

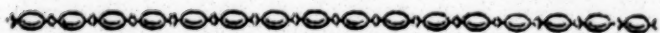
Lady Sensible. There was a man, named Lycurgus, who gave laws to a city called Sparta; these laws did not suit the taste of a young man, who was otherwise averse to Lycurgus: this young man struck the legislator with a stick, and beat out his eye. The people of Sparta said to Lycurgus, Take that brutish young man, and punish him as you will. That I will, said Lycurgus, and punish him in a way that shall surprize every body. He took the young man, carried him to his house, and treated him as if he had been his son; every day he would tell him there was a great deal of pleasure in forgiving and in being mild and courteous. The young man was so moved with Lycurgus's goodness,

ness, that he resolved, if it was possible, to be as good as he; and indeed all were surpris'd at the revenge Lycurgus had taken. But the young man said to the people: He has punished me more severely than you think; had he put me to death, my sufferings would have been over in an instant; whereas now the concern I am under for putting out his eye, can only end with my life.

Mrs. Affable. A very fine story, and told very prettily. Now for a word of Geography, as it grows late. I promised you the names of the southern parts of Europe; of these there are five principal ones. At the south-west lies *Portugal*; east of Portugal one finds *Spain*; east of Spain is a great sea called the *Mediterranean*; and after crossing this sea, one finds *Italy*, which is shaped like a boot; eastward of Italy, *Turky* in Europe; and north-east of Turkey in Europe, lesser *Tartary*. The capital of Portugal is *Lisbon*, *Madrid*, of Spain, *Rome*, of Italy, and *Constantinople*, of Turkey; the lesser Tartary has none, these people living in tents, as Abraham did.

Lady Mary. Mrs. Affable, Lady Sensible said a word which I don't understand; what is a *Legislator*?

Mrs. Affable. One who gives laws; and as Lycurgus gave laws to the city of Sparta, he is called a Legislator.



D I A L O G U E X I I .

The Tenth Day.

Lady Mary.

MRS. Affable, I have found in a book every thing you have told us about Geography, and many other things, which I have learned by heart.

Mrs. Affable. And how do you call the book?

Lady Charlotte. Mr. PALAIRET's *Geography*; every thing is easy to be learnt in this book.

Mrs. Affable. Very right, children; it is the best book of Geography we have for young ladies; you must all desire your mamas to buy it; he has also made the Maps we use, and they are very good.

Miss Molly. Indeed, Mrs. Affable, I like them better than mine, which are all scratched over; when my master looks for the name of a town, he is a quarter of an hour before he can find it, even with his spectacles on.

Mrs. Affable. It is because there are too many names. Let us see what lady Charlotte has learnt by heart.

Lady

Lady Charlotte. I have learnt to travel on all the seas of Europe, in passing thro' the Streights. I suppose myself in a sea which lies east of Europe, it is called the sea of *Asoph*, or *Zabacha*. I go out of this sea by the Streight of *Cafa*, and come into the *Black-sea*; out of the *Black-sea* through the Streights of Constantinople, and enter into the sea of *Marmora*; then out of the sea of *Marmora* by the Streights of the *Dardanel*s, and come into the *Mediterranean*: betwixt Italy and Sicily I find the Streight, or Faro of *Messina*, and betwixt the islands of *Corfica*, and *Sardinia*, which are also in the *Mediterranean*, I find the Streight of *Bonifacio*. I go out of the *Mediterranean* by the Streight of *Gibraltar*, and enter on the wide *Ocean*: betwixt France and England I find the *British Channel*, called by the French *la Manche*; thence on to the *Pas de Calais*, it is also called *Dover-streight*; afterwards into the *North* or *German-sea*; lastly, I pass through the *Sound*, and find myself in the *Baltic*.

Mrs. Affable. Now rest yourself, my dear, after this long voyage.

Lady Charlotte. Yet I am but little tired. Against next time I will learn the names of all the mountains of Europe and of all the gulphs.

Mrs. Affable. That will be mighty well; and I will reward you with a pretty tale.

There

There was once a lady; she had two daughters; the eldest, called Aurora, was as beautiful as the day, and of a good temper; the second, who was called Darling, had all the beauty of her sister, but was spiteful, and all her wit lay only for mischief. The mother had also been very handsome, but now began to be no longer young; and that gave her a great deal of trouble. Aurora was sixteen years of age, and Darling only twelve; so that the mother, who dreaded being thought old, left the place, where every body knew her, and sent her eldest daughter into the country, as she would not be thought to have a daughter of that age. The youngest she kept with her, and went to live in another town, where she told every body, that Darling was but ten, and that she had her before she was fifteen. However, still apprehending that the story would come out, she sent Aurora into a very remote country; and he that conducted her, left her in a great wood, fallen asleep, as she was resting herself. When Aurora awaked, and saw herself alone in this wood, she fell a-crying. It was almost night; she got up, and endeavoured to find her way out of this forest, but, instead of that, she strayed farther and farther. At last she saw a light a great way off, and as she made to that side, she found a small house; Aurora
knockt

knockt at the door, a ſhepherdeſs came and opened it, and asked her what ſhe wanted. My good mother, ſaid Aurora, I beg, as a charity, that you will let me lie in your houſe to night, for, if I ſtay in the wood, I ſhall be devoured by the wolves. With all my heart, my pretty girl, answered the ſhepherdeſs; but tell me, how came you to be ſo late in the wood? Aurora related her ſtory, and ſaid, Am not I very unhappy, to have had a cruel mother? And would it not have been better for me to have died at my birth, than to live to be uſed ſo ill? What offence have I committed againſt a gracious God, to be brought to ſuch diſtreſs? My dear child, replied the ſhepherdeſs, you muſt never murmur againſt God; he is almighty, he is wiſe, he loves you, and you are to believe that he has permitted your miſfortune for your advantage; truſt in him, and fix this in your thoughts, that God protects the good, and that the croſſes which befall them are not miſfortunes. Live with me, I will be a mother to you, and love you as my daughter. Aurora agreed to the propoſal, and next day the ſhepherdeſs ſaid to her: Now I give you a little flock to tend; but, my pretty girl, I fear the time will hang very heavy upon your hands; take a diſtaff, you ſhall ſpin, and it will amuſe you. Dear mother, answered Aurora,

rora, I am nobly born, and don't know how to work. Take a book then, said the shepherdes, I don't love reading, answered Aurora with a blush. She was ashamed to own to the shepherdes that she could not read well; the truth, however, must be confessed, and she told the shepherdes that she never would learn to read whilst she was little; and when she grew up, she never had time. Then you had much business upon your hands, said the shepherdes. Yes, dear mother, answered Aurora; I used every morning to take a walk with young ladies of my acquaintance; after dinner I dressed myself; I spent the evening at our assembly; then went to the opera and play, and at night to the ball. Indeed, said the shepherdes, this was great business; and to be sure you were never uneasy. I ask your pardon, dear mother, replied Aurora: when I was a quarter of an hour by myself, which happened sometimes, I used to be tired to death; but when I went into the country, it was ten times worse; I used to spend the whole day in dressing and undressing, purely for pastime. Then you were not happy in the country, said the shepherdes. Nor in town neither, answered Aurora. If I played, I lost my money; if I was at an assembly, I saw my acquaintance better dressed than myself, and that vexed me extremely;

remely ; and if I was at a ball, I was wholly taken up in endeavouring to find fault with those, who danced better than myself ; in short, not a day passed without uneasiness. Then, said the shepherdess, complain no longer of Providence, which, by bringing you into this wilderness, has taken from you more vexations than pleasures ; but that is not all. You would in time have been still more unhappy, for one is not always young ; the season for plays and balls slips away ; when one is growing old, and is still for frequenting assemblies, the young ones laugh at you : one can dance no longer, one dares not dress, of course we must be mortally uneasy, and withal very miserable. But, my dear mother, said Aurora, one cannot bear being alone ; without company, a day seems a year. I ask your pardon, my dear, answered the shepherdess ; I am alone here, and the years seem to me as short as days ; if you will, I will teach you a secret never to be tired. I am very willing, said Aurora ; you may direct me as you please, I will obey. The shepherdess availing herself of Aurora's willingness, wrote down all that she was to do. The whole day was divided betwixt prayer, reading, work, and walking. There was no clock in this wood, and Aurora did not know the time of the day ; but the shepherdess
knew

knew the hour by the sun. She called Aurora to dinner; Dear mother, said this lovely maiden to the shepherdes, you dine early, it is not long since we got up. However, the shepherdes answered, with a smile, it is two o'clock, and we have been up ever since five; but, child, when we are usefully employed, time runs away very fast, and one is never tired. Aurora, pleased to find herself free from all uneasiness, applied herself most willingly to reading and to her work, and she found herself a thousand times happier amidst her rural affairs, than in town. I am satisfied, she said to the shepherdes, that God does every thing for our good. If my mother had not been so unjust and cruel to me, I should have remained in my ignorance; and vanity, idleness, and the desire of pleasing would have made me wicked and unhappy. Aurora had now been a year with the shepherdes, when the king's brother came a hunting in the wood where Aurora tended her sheep: he was called Ingenuous, and was the best prince in the world; but the king his brother, whose name was Bite, was not at all like him, for all his pleasure was to deceive his neighbours and use his subjects ill. Ingenuous was charmed with Aurora's beauty, and told her, he should think himself very happy, if she would marry him. Aurora thought him
very

very agreeable; but she also knew, that discreet young ladies are careful how they give ear to such proposals. Sir, said she to Ingenuous, if what you say is true, please to go to my mother, who is a shepherdes, and lives in the small house you see down yonder; if she is for your being my husband, I shall be so too, for she is so wise and reasonable, that I never disobey her. My pretty young lady, replied Ingenuous, I will go with all my heart, and ask your mother, but I will never marry you against your will: but if she consent that you shall be my wife, yet that may, perhaps, give you some uneasiness, and I had rather die than give you the least displeasure. A man who thinks so nobly, must be a man of worth, said Aurora, and a young woman can never be unhappy with a worthy man. Ingenuous, leaving Aurora, went to the shepherdes, who was acquainted with his good qualities, and willingly agreed to the match. He promised to return in three days to see Aurora and her together, and went away full of joy, after giving her his ring as a pledge. In the mean time Aurora was very impatient to return to the cottage; Ingenuous appeared so handsome to her, that she was afraid, that she, whom she called her mother, had given him a denial; but the shepherdes told her; I did not consent to your match with Ingenuous be-

cause he is a prince, but because he is the worthiest man in the world. Aurora waited with some impatience for the return of the prince; but the second day after he left her, as she was bringing her flock home, she unfortunately fell into a bush, so that all her face was scratched over: she immediately looked at herself in a brook that was near, and was frightened, for the blood trickled down on all sides. Am not I very unfortunate, said she to the shepherdess as she came into the house? Ingenuous will come to-morrow morning, and won't love me so well, he will think me frightful. The shepherdess smiling made answer; since God has permitted you to fall, doubtless it is for your good; for you know that he loves you, and that he knows better than you, what is good for you. Aurora owned her fault; indeed it is one, to murmur against Providence; and she said to herself; If prince Ingenuous will not marry me now that my beauty is gone, probably I should have been unhappy with him. In the mean time the shepherdess washed her face, and pulled out several thorns that stuck in it. The next morning Aurora was quite frightful, her face was monstrously swelled, insomuch that her eyes were not to be seen. About ten in the morning a coach was heard to stop at the door, but instead of Ingenu-

ous there alighted King Bite. One of the courtiers, who were a hunting with the prince, had told the king that his brother had met with the finest woman in the world, and designed to marry her. It is extremely bold in you, said Bite to his brother, to pretend to marry without my leave: to punish you, I will marry her myself, if she is the beauty she is said to be. Bite, at his entering the shepherdess's house, asked where her daughter was. Here she is, answered the shepherdess, pointing to Aurora. What! that monster, said the king; and have you not another daughter that my brother has given his ring to? I have it on my finger, answered Aurora. At these words the king burst out a laughing, and said: I did not think my brother had such a bad taste; but I am glad I have it in my power to punish him. At the same time, he ordered the shepherdess to put a veil on Aurora's head; and having sent for prince Ingenuous, he said to him: Brother, since you love the beautiful Aurora, you shall marry her instantly. But I will deceive no body, answered Aurora, pulling off the veil; look at me, Ingenuous, I am become very forbidding within these three days; can you continue in the same mind to marry me? You appear more lovely in my eyes than ever, said the prince, for I discover plainly that your worth goes beyond

yond what I thought. At the same time he gave her his hand, and Bite laughed heartily; he ordered them to be married instantly, and then he said to Ingenuous: As I do not love monsters, you may keep with your wife in this cottage, I forbid her being brought to court. At the same time he slept into his coach, and left Ingenuous in an ecstasy of joy. Well, said the shepherdes to Aurora, will you still look upon your fall as a misfortune? But for that accident the king would have fallen in love with you, and if you would not have married him, he would have put Ingenuous to death. You are in the right, dear mother, replied Aurora, but I am become frightfully ugly, and I fear the prince will be sorry that he has married me. No, I assure you, replied Ingenuous, one may grow accustomed to an ugly face, but never to an ugly temper. I am charmed with your sentiments, said the shepherdes; but Aurora shall be a beauty still; I have a water, that will cure her face. And, in effect, within three days Aurora was as beautiful as ever; but the prince intreated her always to wear her veil, for fear of his malicious brother carrying her off by force, if he should see her. In the mean time, Bite, who was inclined to marry, dispatched several painters to bring him the portraits of the finest young women. He

was

was enchanted with that of Darling, sister to Aurora, and having sent for her to court, he married her. Aurora was very uneasy, when she heard of her sister's being now a queen; she durst not stir out any more, knowing how spiteful she was, and how she hated her. At the year's end, Aurora had a son, he was named Fairday, and she loved him entirely. This little prince, as soon as he began to speak, shewed so much wit, that he was all the delight of his parents. One day when he was at the door with his mother, she fell asleep, and when she awaked, she missed her son. She made the wood ring with her shrieks and cries, and ran all over it in search of him. It was in vain for the shepherdes to put her in mind, that nothing happens, but for our good; but the next day she was obliged to own, that the shepherdes was in the right. Bite and his queen, impatient at their being without children, sent some soldiers to kill their nephew; and seeing that he was not to be found, they embarked Ingenuous, with his wife and the shepherdes, in a boat, and turned them out to the wide seas, never more to be heard of. Aurora judged, that, now, at least, she might think herself unfortunate, but the shepherdes still kept repeating, that God did every thing for the best. It being very fine weather,

the little vessel floated gently on the water, during three days, and arrived at a city by the sea-side. The king of the country had a great war upon his hands, and was invested the next day, in that city, by the enemy. Ingenuous, who was brave, asked some troops of the king; he made several sallies, and had the good fortune to kill the enemy who besieged the town. The soldiers having lost their commander, fled, and the king who had been besieged, having no children, adopted Ingenuous for his son, to acknowledge his good services. Four years after, they had news, that Bite was dead of vexation for having married a bad wife; and the people, who hated her, drove her out shamefully, and sent ambassadors to Ingenuous to offer him the crown. He embarked with his wife and the shepherdes, but a great storm arose, and they were cast away on a desert island. Aurora, grown wise by all that had befallen her, did not grieve, and thought that it was for their good, God had permitted this shipwreck. They set up a great pole on the shore, with the shepherdes's white apron at the top of it, to give notice to ships passing that way to come to their assistance. Towards evening they saw a woman coming with a little child, and Aurora had no sooner looked on it, than she knew it to be her son Fairday. She asked this woman,

woman, where she had got that child? and she answered, that her husband was a pirate, and had taken it, but that being shipwrecked near this island, she had saved herself, together with the child, which she then held in her arms. Two days after, some ships, that were seeking for the bodies of Ingenuous and Aurora, who were thought to be lost, saw this white linen, and coming to the island, they carried their king and his family to their kingdom: Thus whatever accident happened to Aurora, she never murmured, as she knew, by her own experience, that the things, which to us seem misfortunes, are often the cause of our happiness.

Lady Witty. Indeed, Mrs. Affable, I was quite out of all patience at Aurora's misfortunes; I could not persuade myself, that they were for her good.

Lady Charlotte. And for my part, I now find the reason why the day seems so long to me; because I am an idler, that does not care to work.

Mrs. Affable. You are in the right, my dear; 'tis only to idlers that the day is long. If you will never be tired, you must have a paper like Aurora's, directing how every hour of the day shall be usefully employed. If you will, ladies, I'll give each of you a little regulation, which will make the days seem very short.

L 2

Lady

Lady Witty. With all my heart, Mrs. Affable.

All together. We are all of a mind.

Mrs. Affable. We will set about it at tea; in the mean time Lady Mary will tell her story.

Lady Mary. The children of Jacob, who were also called Israelites, had many children, and they made a great people. A long time after, another king, whose name was likewise Pharaoh, ascended the throne, but Joseph died before this king was born. This wicked king was for destroying the Israelites, and forced them to work at the building of several cities; but the more they worked, the better they were in health, and the more children they had. Pharaoh, who intended to exterminate them, ordered that all the little boys of the Israelites should be thrown into the Nile. As the Nile is a great river, they were all drowned. A man of the tribe of Levi had a little boy, who was very handsome, and his mother hid him for three months: but being afraid that the child would be discovered, she made a pretty basket, and having put her son into it, she carried him to the Nile, and left her daughter Mary to see what would become of him. Pharaoh's daughter came, at that time, to bathe herself, and, seeing the basket, ordered one of her maids to take it out.

When

When she saw the pretty baby in the basket, she had pity of it, and said, *I'll save it.* Mary, who heard this, said to her; If you please, madam, I'll go and fetch you a nurse. Do so, said the princess. Then Mary went and fetched her mother; and the princess having named the child Moses, gave it to nurse to his own mother, whom she did not know.

Mrs. Affable. Go on, lady Charlotte.

Lady Charlotte. When Moses was grown up, the daughter of Pharaoh took him for her son and he became a great lord; but the riches and pleasures of the court, did not make him forget his brethren the Israelites. One day he saw one used ill by an Egyptian, and Moses killed the Egyptian, who was about to kill the Israelite; he hid him in the sand, and was fully persuaded nobody had seen him. The next day he found two Israelites quarrelling, and said to them, "Why do you quarrel? you are brethren; you should live peaceably." One of the Israelites made answer, "What business is it of yours? you are not our judge; do you want to kill me, as you did the Egyptian yesterday?" Moses, who thought nobody knew of his having killed the man, was very much afraid, and hearing that the king designed to put him to death, he fled into another country: after walking a great

way, he sat himself down, near a well, to rest, and there came seven young women, who were sisters, and their father's name was Jethro. These young women having drawn water for their flocks to drink, there came some shepherds, who were for driving them away; but Moses defended the young women; and when they were returned home to their father, they told him what had happened. Jethro said, why did you not ask that civil man to come in, and eat a bit with us? Then Jethro made Moses come in, and, some time after, gave him one of his daughters, called Sephora.

Mrs. Affable. Miss Molly, do you go on with the story.

Miss Molly. Moses was one day tending the flocks of his father-in-law Jethro, and he came as far as Mount Horeb; and, as he was watching the flock, he saw a bush all on fire, and yet the bush did not burn. Moses drew near to admire this wonder; then he heard a voice, which said to him; pull off thy shoes, for this place is holy. Then Moses prostrated himself with his face to the ground, and the voice said; I have heard the cry of my people, that are in Egypt, for the Israelites are my people; therefore I order thee to go them, and deliver them; and thou shalt tell them, that thou camest from me.

Lord,

Lord, said Moses, I don't know thy name, how shall I tell it them. *I am that I am*, answered the voice; go to Pharaoh, and thou shalt ask him leave to take my people into the desert, there to sacrifice for three days. Lord, replied Moses, Pharaoh will not believe me, and he will put me to death. I will be with thee, replied the voice, and give thee power to work miracles: Throw down that little rod in thy hand. Moses obeyed, and the rod was instantly changed into a serpent. Moses was afraid, and fled; but the voice said to him, take the serpent by the tail, and it will immediately be a rod again: It happened as the voice had said, and yet Moses could not get over his fears. The voice ordered him to put his hand in his bosom, and it was immediately covered with a leprosy, and having put his leprous hand into his bosom, it was healed. Though Moses knew, by these miracles, that it was God who spoke to him, yet he found a great difficulty in taking a resolution to go to Pharaoh; and said, Lord, thou knowest that I have not a very free use of my tongue, and all my life long I have found it hard to utter my words, and since I have spoke to thee, the difficulty is increased. The voice answered him, who has made the mouth of the dumb, and of him that speaks? Is it not I? Go thy way, I

will be in thy mouth, and then I will send thy brother Aaron to meet thee, who speaks readily, and shall be thy interpreter. Upon which Moses left the mountain, and went into Egypt; and as he went on his way, Aaron met him, as God had promised.

Lady Witty. Bless me! Mrs. Affable, what a fine story is this from the Holy Scriptures! I could spend days and nights in hearing it.

Miss Molly. Pray, Mrs. Affable, tell me what that means, *I am that I am.*

Mrs. Affable. That means, I am God by myself, and without the help of any one. I have ever been, and I shall ever be. All that is on the earth is nothing in comparison of me. Kings, Emperors, Conquerors, the Rich, the Noble, all is nothing in my sight, the whole subsists only by my will; the universe is less than a grain of dust before me; I could destroy it in an instant: I only am; I am all that is good, great, wise, powerful, amiable, and just.

Lady Witty. But, my dear Mrs. Affable, you say, that it is God alone *who is*. Methinks, I am also something; and the earth, the sun, and men, are something; one can't say, that God *only is*.

Mrs. Affable. Excuse me, my dear. 'Tis true, you are something; you have a being,
but

but the being you have, God has lent you ; it belongs to him, and he can take it from you in a moment. Were I to lend you a gown, you could not say that gown was yours. Well ! your body, your soul, your wit, your parents, your riches ; in a word, all you have is God's, he has lent it : There is only God, to whom nothing has been given, or lent ; for nothing was before him, and whatever exists, is from him : He is, of course, master of all he has, and all he gives ; that is, of all that exists. See, my dears, how much he deserves love and gratitude. We love those who do us any good ; now, God has given us all that we have : He is our father, our master, our benefactor ; he loves us as his children, and therefore we should be very wicked if we refused to love and obey him.

Lady Sensible. For my part, Mrs. Affable, when I read the stories, which these ladies have been repeating, I tremble with awe.

Mrs. Affable. That's right, my dear ; we are so little in the sight of God, that we cannot have too strong an impression of his presence : God is every where, my good children ; but he is in a particular manner in churches, and in other places of worship, and therefore it is a great sin to be wanting in respect to him in those places ; to talk, to laugh, or to look about ;

'tis also a sin to say one's prayers without attention. What would you say, ladies, if a poor woman begged leave to see the king, and when she was admitted to his presence, to ask a favour of him, should turn her back on him, and amuse herself with laughing, and talking to his servants.

Lady Mary. I should say she was mad, and I am so too sometimes ; for when I am upon my knees to pray to God Almighty, I look about, and don't think on what I am saying ; but I will amend, and, before prayer, take a moment to think that I am going to speak to God.

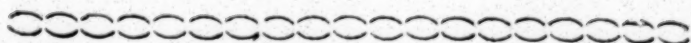
Mrs. Affable. If you do so, take my word for it, you will not have a mind to look about you. It is an excellent custom, to think often on the presence of God : We grow wicked only by forgetting his presence. If, before telling a lie, going into a passion, or eating greedily, one made this reflection, I am going to commit these faults in the presence of God ; he has his eye on me, he hates the wicked, he can punish them, and perhaps he may, this instant, punish me : If, I say, this reflection was made, one would not dare to commit such faults. G—d b'w'y', ladies, I——

Lady Mary. Before we part, be so kind, Mrs. Affable, as to explain to me a word, which I do

not

not understand. We are told that Moses was of the tribe of Levi ; what is a tribe ?

Mrs. Affable. Tribe means family : You know, children, that Jacob had twelve sons : these made twelve families, which were called tribes : I'll tell you their names, Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Dan, Gad, Ashur, Nephthali, Joseph, and Benjamin ; thus these were the twelve tribes of Israel, that is, the twelve tribes sprung from Jacob : But as Jacob adopted the two sons of Joseph, who were called Manasseh and Ephraim, this made two half tribes, or families, to represent the tribe of Joseph. This is what you wanted to know, lady Mary. But, when you interrupted me, I was going to say, that, after to-morrow, we should go and dine in the country ; and if you will come to-morrow morning, we will all go together, and ask leave of your mamas, and you will let me know in the morning, whether we must expect you.



D I A L O G U E XIII.

The ELEVENTH DAY.

Mrs. Affable.

AS we go along, ladies, I will tell you a pretty tale, which I have read somewhere.

Tale of the THREE WISHES.

There was once a man, not very rich, who had a pretty woman to his wife. One winter's evening, as they sat by the fire, they talked of the happiness of their neighbours, who were richer than they. Said the wife, if it were in my power to have what I wish, I should soon be happier than all of them: So should I too, said the husband; I wish we had fairies now, and that one of them was kind enough to grant me what I should ask. At that instant they saw a very beautiful lady in their room, who told them, I am a fairy; and I promise to grant you the three first things you shall wish; but take care, after having wished for three things, I will not grant any thing farther. The fairy disappeared,

appeared, and the man and his wife were much perplexed. For my own part, said the wife, if it is left to my choice, I know very well what I shall wish for: I do not wish yet, but I think nothing is so good as to be handsome, rich, and to be of great quality. But the husband answered, with all these things one may be sick, fretful, and one may die young; it would be much wiser to wish for health, chearfulness, and a long life. But to what purpose is a long life with poverty, says the wife? it would only prolong misery. In truth, the fairy should have promised us a dozen of gifts, for there's, at least, a dozen things which I should want. That's true, said the husband; but let us take time, let us consider, from this time till morning, the three things which are most necessary for us, and then wish. I'll think all night, said the wife; mean while let us warm ourselves, for it is very cold. At the same time, the wife took the tongs to mend the fire, and seeing there was a great many coals thoroughly lighted, she said, without thinking on it, here's a nice fire, I wish we had a yard of black pudding for our supper, we could dress it easily. She had hardly said these words, when down came tumbling, thro' the chimney, a yard of black pudding: Plague on greedy guts, with her black pudding, said the husband: here's
a fine

a fine wish indeed, now we have only two left ; for my part, I am so vexed, that I wish the black pudding fast to the tip of your nose. The man soon perceived, that he was sillier than his wife ; for, at this second wish, up starts the black pudding, and sticks so fast to the tip of the poor wife's nose there was no means to take it off. Wretch that I am ! cried she ; you are a wicked man for wishing the pudding fast to my nose. My dear, answered the husband, I vow I did not think of it ; but what shall we do ? I am about wishing for vast riches, and propose to make a golden case to hide the pudding. Not at all, answered the wife, for I should kill myself, were I to live with this pudding dangling at my nose ; be persuaded, we have still a wish to make ; leave it to me, or I shall instantly throw myself out of the window ; with this she ran and opened the window ; but the husband, who loved his wife, called out, Hold, my dear wife, I give you leave to wish for what you will. Well, said the wife, my wish is, that this pudding may drop off. At that instant the pudding dropt off, and the wife, who did not want wit, said to her husband, the fairy has imposed upon us ; she was in the right ; possibly we should have been more unhappy with riches, than we are at present. Believe me, friend, let

us wish for nothing, and take things as it shall please God to send them; in the mean time, let us sup upon our pudding, since that's all that remains to us of our wishes. The husband thought his wife judged right, they supped merrily, and never gave themselves farther trouble about the things which they had designed to wish for.

Lady Sensible. This woman wished for a dozen fairy-gifts; yet, with all that, she might have still been unhappy. For instance, had she wished for a good dinner, she must also have had a good stomach to eat it, and then moderation, not to eat too much, and be sick: Here is three wishes for a dinner.

Lady Mary. If I was at liberty to wish for any thing, I would wish to be, in a moment, the most learned person in the world.

Mrs. Affable. But, my dear, that would not be enough; you should still wish to make good use of your learning; for, without that, it might only make you more absurd, more haughty, and more disposed to evil.

Lady Charlotte. And, for my part, I would wish to become the best of girls, for I find it very hard to keep from being naughty.

Mrs. Affable. That wish is not to be found fault with; it is perfectly good: But, my dear, there is still another advantage, which you are

not acquainted with; suppose you wished to be handsome, to be rich, or that you desired some other advantage. You might wish all your life long; you would neither be richer, nor handsomer: our wishes do not forward us in the least: but as soon as one really wishes to be good and virtuous, one begins to be so; mind these words, children, when one *wishes truly*, that is, when one strives to become such, and takes all the pains necessary to that end; for there is no one, not even the most wicked, who would not wish to become virtuous, at once, provided it could be done without trouble; but if one sincerely wishes to become good, he takes all proper measures for it. Tell me, lady Charlotte, is it not true, that you could wish to be good, all at once, to be eased of the trouble of mending your faults?

Lady Charlotte. Just so, Mrs. Affable. You might be a conjurer; when I think on the pains it will cost me to be good-tempered, it quite frightens me: I assure you, I take a great deal of pains, and yet I commit faults every moment: I fear I shall never mend.

Mrs. Affable. 'Tis laziness, that causes this fear; remember that one always mends, when one corrects his faults. If you were to go from hence to Kensington, and you fell down at every
step,

step, you would, to be sure, be a long time by the way, but at last you would reach thither, provided you took care to get up again. If, on the contrary, you were to say, I fall so often, and it gives me so much trouble to get up again, that I will e'en lie on the ground; you certainly would never get thither. It is the same with regard to the journey we take in the road to virtue; we shall one day come to our term, provided we do not continue fixed; by sloth, on this earth.

Lady Charlotte. I did not think, Mrs. Affable, that I was idle; I love to work, to get by heart, and I know a long lesson of geography.

Mrs. Affable. One may be lazy, and yet love to work, and to learn; it is a laziness of the mind, which is very dangerous, as well as very discouraging. Well! let us have this lesson of geography, that you have learned.

Lady Charlotte. I have learned all the mountains of Europe, the principal rivers, peninsulas, and isthmuses.

Mrs. Affable. Give us an account of the mountains and peninsulas; as for the rivers, we shall learn those in speaking of the countries where their course is.

Lady Charlotte. In Great Britain, between England and Scotland, are the Cheviot hills;
the

the Dophrine mountains betwixt Norway and Sweden; the Pyrenæan mountains betwixt France and Spain; the Alps between France, Savoy, and Italy; the Appenines cross Italy; and in Hungary one finds the Crapack mountains. In Europe there are two peninsulas which have isthmusses, the Morea, at the south of Europe, in *European Turkey*; it is joined to the continent by the isthmus of Corinth; the other is the Crimea, north of the Black Sea, and it is joined to the continent by the isthmus of Precop; Jutland, which belongs to the king of Denmark, is also said to be a peninsula.

Mrs. Affable. That's well, my dear, you'll soon become an able geographer; now let us see, if these ladies know their stories: begin, lady Mary.

Lady Mary. Moses and Aaron came to Pharaoh, and said; The eternal God orders thee to let his people go into the desert, that they may offer a sacrifice to him. Pharaoh answered, I know not the eternal God. This wicked king sent for those who kept the Israelites at work, and said; Increase this people's work; had they work enough, they would not have time to wish for a journey into the desert. Hereupon more work was set out to the Israelites, than they could do; and they were beaten, because
they

they had not done their work. The Israelites seeing that they were more miserable than before, said to Moses, you are the cause of our misfortunes ; why did you speak to Pharaoh to let us go into the desert ? Then Moses said to the Lord, you see my brethren are angry with me. The Lord answered him, I am the God of Abraham, of Isaac, and of Jacob ; I will give to the Israelites the land of Canaan, which is the best country of the world : return to Pharaoh, and Aaron shall work miracles in his presence. Moses and Aaron went again to the king, and Aaron having thrown his rod on the ground, it was changed into a serpent : Pharaoh's magicians also changed their rods into serpents, but Aaron's serpent eat up the serpents of the magicians. Afterwards, Aaron struck with his rod the waters of the river, and they were changed into blood ; these waters stunk, and killed all the fish ; but as the magicians also changed the water into blood, Pharaoh would not let the Israelites go.

Mrs. Affable. Go on with the story, Miss Molly.

Miss Molly. God afterwards commanded Aaron to hold out his rod, and he beheld a great quantity of frogs in Egypt ; they got into the houses, the beds, the ovens, and even into the king's chamber ; then Pharaoh said to Moses, pray to thy God, that he kill these frogs, and I'll let the Israelites

Israelites go; Moses prayed to God, and the frogs died, but after they were dead, Pharaoh would not keep his promise; then God sent great numbers of lice into Egypt, among the men and beasts; then a great hail, which killed men and animals; he also sent sores on all the men; and at noon one could not see, because the country was covered with a terrible fog; it was only in the country of the Israelites that these misfortunes were not felt; yet, for all this, Pharaoh would not let the Israelites go; then God said to Moses, let every family of the Israelites take a lamb, or a kid; they shall kill it the fourteenth day of this month, and take of the blood, and strike it on the two side-posts, and the upper door-post of the house, where they shall eat it. This lamb, or kid, must be roasted, and eat with unleavened bread and bitter lettuces: it must be all eaten, or, if any remains, it must be burnt; you shall eat this supper standing, in haste, dressed like travellers, for I am going to bring you out of Egypt; and every year you shall solemnize your deliverance, during seven days, and eat unleavened bread.

Mrs. Affable. Go on, lady Charlotte.

Lady Charlotte. The Israelites being informed of the will of the Lord, from the mouth of Moses and Aaron, did all that was ordered them.

About

About midnight, God sent his angel, who slew the eldest sons of the Egyptians, from the king's son, to the sons of the slaves, but nobody died in the houses where the gates were sprinkled with the blood of the lamb, or the kid. Then Pharaoh and his people set up a great cry, and said to the Israelites; go away quickly, and pray to God for us. The Israelites, by God's special command, borrowed from their neighbours, vessels of gold and silver, which they carried away with them, and they were in such haste, that they carried their dough to make bread, before they had put any leaven to it. When the Israelites went out of Egypt, they were six hundred thousand men, without reckoning women and children. God directed them never to fail of eating a lamb or kid every year, in memory of their deliverance, but he forbid them breaking so much as one of the bones, and to give any of it to those who were uncircumcised.

Lady Mary. Pray, Mrs. Affable, did the children of Israel return the gold and silver vessels which they had borrowed?

Mrs. Affable. No, my dear.

Lady Mary. But then, were they not thieves?

Mrs. Affable. Observe, children, that the kings of Egypt had made the Israelites work like slaves, without paying them for their work; they

they had built several cities in the country of the Egyptians, and God, who is just, was resolved that the Egyptians should pay them against their will; therefore he ordered the Israelites to borrow these vessels, without informing them, that they would never have an opportunity of returning them: probably, they did not know, that they should never come back; it is true, they would not have sinned if they had known it, because God, who is Lord of all things, had given them these vessels: if God had not given them those vessels, as the payment of their labour, they would have committed a sin in taking them, for it is not lawful to take any thing from any one, though he should be indebted to us.

Lady Mary. Pray, Mrs. Affable, tell me, what is circumcision?

Mrs. Affable. It was a ceremony, which God had appointed for the children of Israel, and which was the mark that distinguished them from other nations; so that when an alien would become an Israelite, or Jew, which is the same thing, this ceremony was performed.

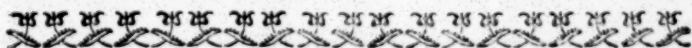
Lady Charlotte. What is a ceremony?

Mrs. Affable. There are several kinds, children: for instance, the paschal lamb was to be eaten standing, in a travelling dress, with bitter
lettices,

lettices, and a staff in the hand ; this staff these lettices, and this dress, were so many ceremonies.

Lady Sensible. I remember, Mrs. Affable, to have read in the holy Scripture, that God ordered the Jews to offer the first-born to him.

Mrs. Affable. I was about to speak of it, my dear ; they were not only offered, but given to the Lord : the parents were afterwards obliged to redeem them, and gave for the first-born, if a male child, a lamb, or a couple of turtle doves. Let us go to dinner, ladies, and, after dinner, we will take a turn in the garden.



DIALOGUE XIV.

THE TWELFTH DAY.

Lady Charlotte.

MRS. Affable, I have not slept all night ; I had a print given me, and was told, that when you explained it to me, you would tell me a pretty fable ; I just long to hear it.

Mrs. Affable. Come hither, lady Sensible, and explain this print.

Lady Charlotte. But, Mrs. Affable, you hide the names ; how would you have her guess them ?

Mrs.

Mrs. Affable. She has no need of the names of the persons, that appear in this print, to know them: when one is well acquainted with history and fable, one knows all pictures, hangings, and prints; you will see this presently.

Lady Sensible. This old man, and this good woman, whose cloaths are so much worn, are husband and wife, called Philemon and Baucis. This tall man, with a goose between his legs, is *Jupiter*, whom the heathens call the God of Heaven, and the other by him, is his son *Mercury*, who was the messenger of the Gods, and the protector of merchants and thieves.

Lady Charlotte. But, my dear, how could you find out all this?

Lady Sensible. I believe I should have known the old folks again; but the goose, that saves itself between Jupiter's legs was sufficient to let me into the print: if Mrs. Affable will give me leave, I'll relate this fable to you, and then you will see, that it was not very hard to guess at the print.

Mrs. Affable. Do so, my dear.

Lady Sensible. Jupiter and Mercury, one day, put on the figure and shape of men, and went a travelling: they came, one evening, to a large village, and begged a night's lodging for charity; nobody would admit them; after knocking at
all

the doors, they walked to a little cottage, covered with straw and leaves of trees: the master of this cottage was a poor old man, who lived in great quiet and peace with Baucis his wife. The Gods intreated them to let them pass the night in their cottage, and these good old people consented to it with great good-will. Philemon immediately desired Baucis to heat some water to wash the feet of these strangers; and the good woman, that the fire might be the sooner lighted, broke some of the rotten boughs which covered their small dwelling, and afterwards blew up the fire with her mouth, for want of bellows; when the water was warm, Philemon took a wooden bowl, that hung on the wall by a peg; and, whilst he was washing the strangers feet, Baucis scoured the table, and rubbed it with mint, to give it a good smell, and then she slipped a bit of tile under one of the feet of the table that was somewhat broken; there was no chair in this poor house; all they had to sit upon was a bench: Baucis, that they might sit a little softer, spread over it an old bit of tapestry, which she used to lay on her bed on your greater holidays; she also ran into the garden, and brought some plumbs in a vine leaf, a little honey in the half of a dish, which was broken, with some cheese. They all sat down to table, and Philemon asked

pardon of the strangers for entertaining them so ill: on a sudden, he remembered that he had a goose, and resolved to kill it, that he might give his guests a better supper; accordingly he and his wife got up to catch the goose, but she saved herself first in one corner, then in another; and the poor people, with running about, were all in a sweat. At last, the goose sheltered itself between Jupiter's legs, and then the God said to Philemon and Baucis; I am satisfied with your good-will; follow me up this great mountain; at the same time he appeared surrounded with light, and so did Mercury. When they were on the mountain, Jupiter said, look behind you; they obeyed, and saw, that instead of a village, there was only a great quantity of water; for Jupiter, to punish the hard-hearted inhabitants of this village, had drowned them all, by forming a lake in that place; but in the middle of the lake, the cottage of this old couple, which had been preserved, was still to be seen. As they were very good natured, they were concerned for the misfortune of their neighbours, though the people had always been very unkind to them; afterwards, Jupiter said, Ask a reward, and I'll grant it. These good old folks consulted a little together, after which, Philemon said to Jupiter, Since you are so good as to be willing

to

to reward us, remove our little cottage on this mountain; turn it into a temple, where you may let me be your priest, and Baucis your priestess; and grant, that we may both die in it on the same day, that I may not mourn for my dear Baucis, nor she shed any tears for her faithful Philemon. Jupiter granted their so just request, the house was turned into a temple, where these good people lived peaceably several years. One day, as they were sitting at the gate of the temple, and talking on the love due from them to the Gods, Philemon offered to get up, but perceived that he was fast, and growing into a tree; Baucis was going to help him, but she found the same change had happened to her. She then bid her dear Philemon adieu; he spoke to her whilst he could, but the bark rising by degrees, entirely inclosed them, and they became two fine trees, which remained many years at the gate of the temple. You are satisfied, ladies, that, after having read this fable, there was no difficulty in explaining the prince.

Lady Witty. I see also, that lady Sensible is never proud of what she knows; If I had said as much, I should have been quite proud.

Mrs. Affable. That might have happened some months ago; but my dear, I take it, that you are now mended. Lady Sensible is very much

in the right, not to pride herself in having explained this fable : that proves, that she has a good memory ; but the memory she has, is a gift of God, and she is sensible she has it not from herself.

Lady Witty. I know that her memory is a gift of God, but her application, in making use of her memory, deserves praise.

Lady Sensible embracing Lady Witty. 'Tis very kind, my dear, to think so well of me.

Mrs. Affable. I am greatly pleased to see lady Witty so changed: formerly, my dear, you would have fretted, and been jealous of the memory and application of your school-fellows ; now it pleases you, you are delighted ; by correcting pride, you have laid down all jealousy, and the uneasiness it gave you ; you get the love of your companions, who are now always glad to see you, because, instead of taking all occasions to vex them, you make it your business to say all that is agreeable. Tell me, my dear, is not your mind a thousand times more at ease, than it was formerly ?

Lady Witty. It is very true, Mrs. Affable ; but I still am guilty of many faults ; for instance, I have not yet forgiven my Lord ———, who said I was a pest.

Mrs.

Mrs. Affable. Why, my dear ! he is the only man in the world, to whom you are the most obliged ; give yourself your due, my lord was in the right ; it was not out of ill-will he said so ; on the contrary, he loves you ; he has taken great notice how much you are altered for the better, and not above three days ago, he was saying, that if you went on, as you have begun, you would be the most amiable lady in town.

Lady Witty. Mrs. Affable, is it a fault to be pleased with what my lord —— has said ?

Mrs. Affable. No, my dear ! We must endeavour to please every body ; but then we must please by a virtuous behaviour, and it is the worst thing in the world to say, *I don't value being despised.*

Lady Charlotte. I have said that foolish thing many a time ; but, Mrs. Affable, I did not mean it ; I said so, out of spite and vexation, to vex my governess and my sisters.

Mrs. Affable. That was indeed a fine way of being revenged ; 'tis like setting fire to a good house of your own, to burn down your next neighbour's stable : but let's talk no more of that, since you are mended. We shall now repeat our stories.

Lady Mary. I beg, Mrs. Affable, before I begin, that you will be so kind as to tell me the

meaning of a word, which I do not understand; what is a lake?

Mrs. Affable. Lady Sensible will presently tell you what a lake is, and the difference there is between seas, rivers, and lakes.

Lady Sensible. The sea is a vast quantity of waters, which do not go out of their place, nor run like rivers.

Lady Mary. What! Do rivers run?

Mrs. Affable. Yes, my dear, they always run, or flow; if you stood upon Westminster-bridge, you would see, that the water does not stand still, but always moves to or from London-bridge.

Miss Molly. Pray tell me, whence rivers come.

Mrs. Affable. They usually spring from mountains; a river constantly runs, till it meets another river, where it is lost; but if it meets with no river, it commonly runs along into the sea, and generally under its first name.

Lady Charlotte. I don't well understand that, Mrs. Affable.

Mrs. Affable. You will by looking at the map: you see this large river, which is called the Rhone; there are several other rivers, that run, and are lost in it. Two great ones, particularly, the Saone and the Isère; when the Saone and the Isère have reached the Rhone, there is no longer any Saone or Isère, but only the Rhone, which
has

has still a long course, and then discharges itself into the sea. When the Rhone comes to the sea, it is still called the Rhone, and keeps that original name till it is lost in the sea. I say, this usually happens, but not always, for the Rhine, which runs to the west of Germany, does not reach the sea, but loses itself in the sands; see page 57 and 58, tom. I. of *The new Introduction to Modern Geography*; you'll find there the principal rivers of Europe. Tell us, lady Sensible, what a lake is, and how many great lakes there are in Europe.

Lady Sensible. A lake is like a little sea, for its waters don't run; there are two in Muscovy, the lake Onega, and lake Lodega; one to the north-east of Switzerland, called the lake of Constance, and one near Geneva, called the lake of Geneva; the river Rhone passes through this last lake.

Mrs. Affable. Well! there shall be an end of our geography-lesson for to-day. Lady Mary, tell us your story.

Lady Mary. When Moses and the Israelites entered the desert, the Lord ordered his angel to guide them: in the day he walked before them in a cloud, and in the night-time in a pillar of fire, which lighted them. In the mean time, Pharaoh was sorry that he had let this people go, who worked for him; and having got together

a great army, he followed them with all possible expedition. When the Israelites saw the Egyptians, they were very much frightened, and said to Moses, why have you brought us into this desert to be immediately destroyed? You should have let us be in Egypt. Was you afraid, that there was not ground enough for us to be buried? Moses exhorted them to put their trust in God, and he prayed to the Lord to have pity on his people; at that instant, the angel, who was before the Israelites, placed himself behind the Israelites, betwixt them and the Egyptians; on the Israelites side it was light, the pillar of fire gave them light; but on the side of the Egyptians there was only a cloud, insomuch that they did not see the Israelites, as this cloud was extremely thick, and appeared like a great fog. Then Moses, by order of the Lord, waved his rod on the red sea, and immediately the sea divided, and there was a great opening, on each side of which the waters of the sea stood in the air like a mountain, and a passage was left between, to go dry over. All the night long, the Israelites went over, and the Egyptians thought, that they might pass after them, but when they were all in the sea, with Pharaoh their king, the waters, which, till then, had kept suspended in the air, returned to their place, and all the Egyptians were

were drowned; and not a man escaped. Then Moses, Aaron, and their sister Mary sang, with the people, a song of praise to the Lord, who had delivered them from the hands of their enemies.

Mrs. Affable. Go on, lady Charlotte.

Lady Charlotte. The Israelites came to a place where the waters were so bitter, that they were not drinkable; they began again to murmur against Moses, but the holy man was not discouraged by their ingratitude, but prayed to the Lord: God ordered him to throw a particular sort of wood into the waters, and at the same time they became sweet; afterwards the Israelites came into a great desert, where there was nothing to eat, and they murmured again. Why hast thou brought us out of Egypt where we sat down to pots full of meat; thy design, in bringing us to this desert, was to starve us to death. Moses prayed to the Lord, who made a great dew to fall on the ground, and small grains, like hail, on the dew: then Moses said to the people, Behold here the bread which God sends you; let a measure be gathered for each person, but none of it must be gathered for the next day. The people, who had never seen any thing like these small grains, called them Manna, and they tasted like fritters dressed with honey: every one made haste to gather of it: but there were those, who

disobeyed Moses, and kept some of it for the next day, but they were caught rarely, when they came to eat it in the morning; it had an ill smell, and was full of worms: mean while Moses said to the people from God, you shall each of you gather a measure of Manna, during five days, but the sixth you shall gather two measures, and this shall keep good and fresh for the next day, for none shall fall on the seventh day. This seventh day shall be kept holy to the Lord, and it shall not be lawful to work on that day. Things happened as Moses had foretold, and the Manna, which spoiled from one day to another all the week, kept good on the Lord's-day, and this seventh day was called sabbath. Moses also directed Aaron to gather a measure of this Manna, and to keep it as a testimony of the miracle which God had wrought in favour of the Israelites, who eat of it for forty years; but slothful people, who did not rise betimes, got none, for the Manna melted in the sun; and so it was necessary to make haste for the gathering of it.

Mrs. Affable. 'Tis your turn, Miss Molly.

Miss Molly. The Israelites going to another place, wanted water, and, forgetting all the miracles which God had done for them, said to Moses, Why didst thou bring us out of Egypt, and lead

us hither to kill us, our families, and our flocks with thirst. Moses answered; it is not against me that you murmur, but against God; however, I'll go and pray to him, that he may give you water. Then Moses, by order of the Lord, struck a rock with his rod, and there came out abundance of water. Afterwards, a king, called Amalek, came with a great army to destroy the Israelites: Moses ordered Joshua to pick out soldiers among the people, and go and fight Amalek. During the battle, Moses, Aaron, and Hur, went up the mountain, and Moses lifted up his hands to heaven whilst he prayed to the Lord; but his arms being wearied, he was obliged to let down his hands. Now the Israelites, who had the advantage whilst Moses held up his hands, were beaten as soon as he had let them fall. When he saw that, he sat down on a stone, and Aaron and Hur each of them held up one of his arms; and the Amalekites, the subjects of Amalek, were obliged to fly, and God declared a perpetual war against the Amalekites; and ordered Moses to write all these things.

Lady Witty. Are all these things really true, Mrs. Affable? They are so surprising, that it is very hard to believe them.

Mrs. Affable. You forget, my dear, that nothing is impossible to God.

Laay Witty. I know that, Mrs. Affable. But, might not Moses write things which may not be true? I don't say, that this is false, but I only beg you will tell me, how one may be assured, that this is true.

Mrs. Affable. That I will do with all my heart, my dear. I am very glad you attend to what is said, like a reasonable person, and that you require proofs; 'tis the way never to be deceived. We know, that God can work miracles, and we would know, whether he did those mentioned by Moses. Is not that your question?

Lady Witty. Yes, Mrs. Affable.

Mrs. Affable. If Moses had written lies, the Israelites, who were not very complaisant, would have given him the lie, and said; Why do you pretend, that we have crossed the Red-Sea, that we eat Manna which fell from Heaven? Why do you say, that this Manna cannot be kept from one day to the next, during five days; and that it keeps the sixth? How came you to say, that you brought water out of the rock? We are three hundred thousand men of us, who must have seen these things if they were true: Go, you are a shameless liar, and don't deserve to be heard. If it were put in the news-papers, that yesterday it rained fire all over the city of London, would you not say; the man who wrote
this

this paper, is an impudent liar? If that were true, we should have seen it. Would not this man be laughed at, and exposed in the next day's papers.

Lady Mary. To be sure, Mrs. Affable.

Mrs. Affable. But if this man should go on, and say; you know that I made this fire to fall; that I must be very powerful, and you must obey me; what would you answer?

Lady Mary. I would say; you are quite extravagant; instead of being obeyed, you should be sent to Bedlam, among the mad people.

Mrs. Affable. Well, my dear, the Israelites did not answer Moses so. Why? because they had seen the miracles which God had done, and which Moses had spoke of.

Lady Sensible. Give me leave, Mrs. Affable, to put in one reflection. If Moses had only writ a romance, methinks he would not have inserted what happened to him, when he saw the burning bush, which was not consumed. Moses did not shew a great deal of courage then; he excused himself several times; and often repeated the difficulty he had in speaking. It seems to me, that if he had not designed to write truth, he would have said; *As soon as God spoke to me, I was no longer afraid; and I said, I will go and deliver the people; I don't fear Pharaoh.*

Mrs.

Mrs. Affable. Your remark is excellent, my dear: when a man writes a history, and owns the follies he has committed, one may easily judge, without fear, that he speaks truth; for, were he a liar, he would lie to his advantage; and, to give this author the praise that is due to him, you will observe, in the series of his history, that he continues to own his faults.

Lady Witty. Yet I have heard a gentleman say, that Moses was a cheat, and never wrought a miracle: he also said, that the red sea retires, from time to time, without any miracle; and that Moses, who knew this, took that time to cross over.*

Mrs. Affable. He must then have been very dexterous, to make the passage of the Israelites last exactly till the time the sea returned to its place to drown the Egyptians; and the Egyptians must have been very stupid creatures, for they lived not far from the red sea; if the sea withdrew, in this manner, from time to time, such a thing must have been known in Egypt, and they would not have ventured into a sea, where they were sure of being drowned. If ever you see this impertinent gentleman, tell him that; and ask him, if he has a secret to keep butter from melting before the fire. He will tell you, No. Tell him, that, on the seventh

venth day of the week, fire does not melt butter, he will laugh at you, and say, that days are nothing to the matter; that the butter must melt, because it is its nature to melt. Then do you answer him: Well, Sir, the nature of Manna was to spoil, days were nothing to the matter; and as it kept on the sabbath day, it must have been a miracle, as it would be a miracle were butter not to melt before the fire on the seventh day.

Miss Molly. For my part, Mrs. Affable, I think the Israelites were very ungrateful, to be continually murmuring against Moses, who had, by praying to God, obtained such great favours for them.

Mrs. Affable. That's very true, my dear; but we are as ungrateful as they, for we disobey God, tho' we see his miracles every day.

Lady Charlotte. But I have never seen a miracle.

Mrs. Affable. Open your eyes, my dear; look at the sun, the moon, the stars; look at the sea, and the earth; look at yourself: we are surrounded with miracles, which we don't think of, because we see them every day. The sun, which gives light to man ever since the beginning of the world, is placed exactly where it should be for our advantage: if it were higher
it

it could not warm the earth ; were it lower, it would burn that, and us too. Is it not a miracle, that it keeps as high as ever, after so long a time ?

Lady Sensible. I have heard, that there is a country, where the sun is much nearer than it is to us, and the heat is quite insupportable.

Mrs. Affable. That is in Africa, in the middle of America, and in the south of Asia, but the heat is not insupportable, since there are people in those countries that can bear it. This is another miracle : God, who had designed people to live in these hot countries, gave them bodies able to bear the heat : thus they who are born in Africa and in America, in the parts where it is so very hot, enjoy their health, but strangers fall sick. I could spend my whole life in talking of the miracles which God is pleased to work, every moment, in our favour, and those so many, that our lives would be too short for an account of them. But, as it is late, I will only mention one to-day. Do you see, in the map of Africa, the country called Egypt ? it is very hot there, because it seldom or never rains.

Lady Witty. How can the poor people live then ? for without rain nothing would grow ;
neither

neither corn, grass, herbs, fallad, nor fruits, &c.

Mrs. Affable. Very true, my dear: yet Egypt is a country where all these things are found. God, who would not have it rain in this country, has placed there this great river, which you see, and is called the Nile. Every year it goes out of its bed, and covers all the lands of Egypt for several months; and what is wonderful is, that the waters of the Nile bring with them a sort of mud or soil to the lands, which renders them fitter for producing excellent things. Now, children, I ask whether this be not a great miracle? If the Thames was to rise above its banks, and overflow England for several months, every year, the country would be always under water; for it rains enough, besides, to make it fruitful, and give it all the water it wants. Egypt is almost *the only country where it does not rain, because the Nile suffices for watering it: this is truly wonderful.

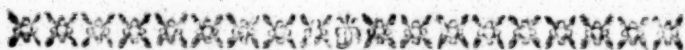
Lady Mary. But, Mrs Affable, when the waters of the Nile spread themselves all over Egypt, all the towns must be overflowed.

Mrs. Affable. No, my dear, for the towns are built on rising ground, and they have made

* In Peru heavy dews supply the want of rain, and make the country fruitful.

bridges from town to town. Adieu, ladies, I did not observe how the time passed, whilst I talked to you ; it is very late.

Lady Mary. I have a thousand questions to ask, Mrs. Affable, and they shall be for the next meeting.



D I A L O G U E X V .

The THIRTEENTH DAY.

Lady Mary.

MR S. Affable, I have a great many things to enquire about to-day, if you will give me leave.

Mrs. Affable. With all my heart, my dear.

Lady Mary. I would gladly know whence rain comes ?

Mrs. Affable. From the seas, the rivers, and all the waters on the earth.

Lady Mary. You laugh at me, Mrs. Affable ; how can the waters in the sea, and the rivers, rise up to the sky ?

Mrs. Affable, (*taking off the lid of the tea-kettle.*) How has the water which is in this tea-kettle, got up to the lid ? you see here is a great deal

deal of water, though the kettle be not half full: when the water begins to heat, and especially to boil, you observe that it causes a smoke; well, what seems to be smoke is the most delicate part of the water, which is called a vapour, and is very subtil. Now, the heat of the sun perpetually draws up the minutest parts of the water; they rise up in vapours; the air supports them when they are but few *, but when there is a great quantity of them, their weight bears them down, the water breaks through the air, and falls again on the earth in rain.

Lady Witty. But, Mrs. Affable, I little thought the air could support any thing, it seems just nothing; I may look about long enough, I can't see it.

Mrs. Affable. That is not a defect in the air, my dear, but your eyes are not sharp enough to see it. There are many things which we don't see, and yet certainly have a being: for instance, do you see a great dust in this room?

Lady Witty. No, Mrs. Affable, I see no dust; but that is because there is none.

Mrs. Affable. Get up, my dear, and go to the end of the room, and look where the sun comes, and you will see whether there is no dust.

* As philosophers are divided about these matters, the author must be allowed to form a system as she likes best, and thinks it most suited to the capacity of her young scholars.

Lady Witty. Yes, Mrs. Affable, there's a vast deal of little things always in motion.

Mrs. Affable. These small things are called *Atoms*, the air is full of them : but the parts of the air are much smaller and finer, and that's the reason you do not see it.

Lady Charlotte. I would gladly see of what colour the sky is.

Miss Molly. (*laughing*) Can the air have any colour with such small parts ?

Mrs. Affable. Yes, look up to the sky, children ; what colour is that ?

Lady Mary. It is blue.

Mrs. Affable. What you call the sky is the air, which gathers together, and is crowded there. You don't see the atoms, out of the sun, because they are too far from one another, and too small ; but I will raise them in greater quantities, and then they will be more crowded and visible.

(*Mrs. Affable takes a broom, and sweeps along the floor.*)

Lady Witty. Dear Mrs. Affable, what a dust ! I can't see, it quite blinds me.

Mrs. Affable. Yet you see the dust, or the atoms, which is the same thing, because I have raised a great number of them, and all these grains of dust touch one another ; in the same manner

manner you don't see the air about you, because its parts are not so crowded ; but the parts of the air meet together in greater numbers above, by which means they are then seen by you. I will give you an instance of this, by putting some Port into a glass : you see that it is of a deep red : now I will take a drop on my finger, and flit it on my handkerchief ; look, children, the wine on the handkerchief is not so red as the wine in the glass ; because in the glass there is a greater quantity of parts, and they are more crowded, and nearer to each other, than on the handkerchief. Look at this needleful of red silk, it does not appear so red by itself, as it does in the skain, and for the same reason.

Lady Witty. Well, Mrs. Affable, the air may be a body, composed of a great number of small parts, which are blue ; but I do not conceive how this body, whose parts are so weak, can bear up water, which is heavier, for its parts are so large, that I can see them.

Mrs. Affable. How now, Lady Witty ? we shall have you a philosopher. A bird is heavier than the air, yet the air bears it up. Have you never been in a garden after a great shower ?

Lady Witty. Yes, Mrs. Affable.

Mrs. Affable. Did not you observe drops of water hanging at the end of the twigs and leaves ?

Lady

Lady Witty. Yes, Mrs. Affable, and I always stand to look at them, especially when the sun shines upon them; they look as so many diamonds hanging at the leaves.

Mrs. Affable. What can bear up all these diamonds at the end of the leaves? the air, which consequently is heavier than they; but, at length, the little drop or ball of water increases as the remaining water on the leaf or the branch, joins the little ball; and then this little ball, or drop, becomes heavier than the air, breaks through, and falls to the ground.

Lady Witty. Now I understand it perfectly well: water is certainly heavier than air, when there is an equal quantity of air and water; but, for all that, a great quantity of air may bear up a small quantity of water: 'tis like the ship you were speaking of some time ago: the ship, of itself, is heavier than the water, yet there is so great a quantity of water under the ship, that it supports and bears it up.

Mrs. Affable. Very right, my dear.

Lady Mary. But, Mrs. Affable, you was saying, that Lady Witty was becoming a philosopher; is that a science for ladies to know?

Mrs. Affable. Natural philosophy is a science, which teaches us the knowledge of all bodies: a philosopher, or a naturalist, is one that knows the

the nature of the air, fire, water, and the earth; he also understands the nature of animals, trees, plants, flowers, minerals, and metals; and all these things ladies may learn.

Lady Charlotte. What are minerals and metals?

Mrs. Affable. Gold, silver, copper, and other things which are produced in the earth.

Lady Mary. Is gold produced in the earth?

Mrs. Affable. Yes, my dear; but we have talked enough of natural philosophy for to-day. Now I will tell you a little fable, and then we will repeat our stories.

Tale of the Fisherman and the Traveller.

There was once a man; his whole estate was a poor hut, on the side of a small river, and he got his livelihood by fishing; but as there was but little fish in the river, he earned no great matter, and the most of his fare was bread and water; yet he was content with his poverty, for he wished for no more than he had. One day he took a fancy to see the town, and determined to go the next day. As his thoughts were running on this journey, he met a traveller, who asked him, how far it was to a village where he might find lodging and a bed. Twelve miles, answered the fisherman, and it is very late: if you will take up with my cottage to-night, you are heartily

tilly welcome. The traveller accepted the offer, and the fisherman, who was willing to give him the best entertainment he could, lighted a fire to fry some small fish. As he was getting supper ready, he sung, laughed, and seemed to be in high glee. How happy are you, said his guest, who can be so merry! I would give all I am worth in the world to be as chearful as you are. And what hinders you? said the fisherman; my mirth costs me nothing, and I never had any reason to grieve. Are you under any great trouble, that you can't be merry? Alas! replied the traveller, all the world looks upon me as the happiest of men. I was in trade, and grew very rich, but had not a moment's rest. I was always under fears, that those I trusted would break in my debt, that my goods would spoil, and that the ships I had at sea would be lost; so I gave over trading, to try if I could be more at ease, and I bought a place at court. At the very first I had the good fortune to please the prince, I became his favourite, and I thought that I was now going to be happy; but I soon knew that I was more the prince's slave, than his favourite. Every moment my own inclinations and mind was to be crossed to follow his. He loved hunting; I loved rest, but yet was obliged all day long to scour the woods with him: I returned

to the palace quite spent, and desired nothing more than to lie down and rest. No ; that was not to be ; the king's mistress gave a ball, or an entertainment ; I was sure to be invited, it was not out of any regard to me, but to make her court to the king : I went, though quite mad within myself, but his majesty's favour was some comfort to me. About a fortnight ago, he took it into his head to speak very graciously to a great lord of the court ; he gave him a couple of commissions, and told him, that he believed him to be a very worthy man. From that moment I perceived I was undone, and have since passed several nights without sleep. But, said the fisherman, interrupting his guest, did the king look with indifference upon you, and did his affection for you seem to cool ? Quite the contrary, answered the man, the king shewed me more favour than usual ; but pray reflect, that I was no more the *only one* he loved, and that all the world said this lord was to be a second favourite : you cannot but think, that this is not to be suffered ; and indeed I had like to have died with vexation the night before last : I retired to my chamber quite dejected ; and, when I was alone, I burst into tears. On a sudden, I saw a big man, with a very agreeable countenance, who said to me, Azael, I pity thy distress ; dost thou

desire to be easy? renounce the love of riches, and the thirst of honour. Alas! my lord, said I to this man, I wish it with all my heart; but by what means can I bring this about? Leave the court, said he, and go, for two days, along the first road you find; the folly of a man prepares a fight for thee, which is able to cure thee for ever of ambition. After the two days walk, come back the same way, and believe firmly, that a chearful and easy life depends merely on yourself. I have already walked a whole day, as he directed, and to-morrow I shall do the like, but can hardly dare to hope for the quiet he has promised me. The fisherman having heard this story, could not forbear wondering at the folly of this ambitious man, who made his happiness depend on the words and looks of a prince. I shall be heartily glad to entertain you at your return, and to hear that you are cured, said he to the traveller; dispatch your journey, and in two days time let me see you again in my cottage. I am also for a journey; I have never been in town, and I fancy I shall be hugely diverted with the bustle that is met with there. That's an ill thought, said the traveller; since you are now happy, why will you seek to be miserable? Your cottage at present suffices you, but when you see the palaces of the great ones, you will then think

it but a sorry hole. You are satisfied with your cloaths, because they cover you, but your heart will ake, when you have seen the rich apparel of the great and wealthy. Sir, said the fisherman to his guest, you talk very well; make use of these fine reasons not to be vexed yourself, when others are taken notice of, or spoken to. The world swarms with people, who advise others, and at the same time cannot govern themselves. The traveller made no reply, as it is not civil to contradict people in their own houses; and the next day he went on his journey, as the fisherman began his. Two days after, Azael, who had met with nothing extraordinary, returned to the cottage: he found the fisherman sitting before his door, his head resting on one hand, and his eyes fixed on the ground. What are you thinking of, said Azael? I think, that I am very unfortunate, answered the fisherman: what have I done to God, that he should make me so poor, whilst there's such numbers so very rich and happy? At that instant, the personage, who had ordered Azael to walk two days, appeared: and he was an angel. Why didst thou not follow Azael's advice? said he to the fisherman: the sight of the pomp and state of the town, has given birth to covetousness and ambition in thy heart; these have driven out cheer-

fulness and quiet. Moderate thy desires, and thou wilt recover those valuable advantages. 'Tis very easy to say this, but for me to do it, is impossible; and I find I shall continue unhappy, till God is pleased to alter my situation. The loss would be thine, replied the angel; take my word for it, and wish only for what thou hast. Talk on, returned the fisherman, you shall never hinder me from wishing for another situation. God, answered the angel, grants, in his anger, the wishes of the ambitious, but it is to punish them. And what concern is it of yours, said the fisherman? If only wishing would do, your threats would give me very little uneasiness. Since thou art resolved on thy own ruin, said the angel, I agree to it; thou art at liberty to wish for three things, God will grant them. The fisherman immediately wished, that his hut might be turned into a magnificent palace, which was instantly done as he wished. The fisherman, after admiring his fine palace, wished, that the river before his palace-gate might be changed into a large sea, and immediately this wish was fulfilled. There remained a third wish; and after musing a while, he wished his little boat might be changed into a fine ship, laden with gold and diamonds: at the sight of the ship he immediately ran on board to gaze at the riches, of which he
was

was now possessed ; but he was scarce in it, when a great storm arose. The fisherman wished himself ashore, but it was impossible : he then cursed his ambition with fruitless lamentations ; the sea swallowed him up, with all his riches ; and the angel said to Azael ; let this example make thee wise ! the end of this man is generally that of the ambitious. The court, where thou livest at present, is a sea famed for storms and wrecks : whilst it is yet in thy power, make the shore ; the day will come, that thou shalt wish thyself there, without power to reach it. Azael, frightened at what he had seen, promised to obey the angel, and kept his word : he left the court, and went and lived in the country, where he married a young woman, who had more virtue than beauty or fortune. Instead of seeking to increase his great riches, he now only minded the enjoying his wealth with moderation, and distributed what remained to the poor. He then saw himself happy and contented ; and not a day passed but he returned God thanks for curing him of avarice and ambition, which, till then, had infected all the pleasure of his life.

Lady Sensible. Is it possible, that ambition should make people so wretched ?

Mrs. Affable. Ask Lady Witty, what she suffered, whilst she was wholly taken up with

a desire to please, to shew her wit, and be praised.

Lady Witty. Indeed, Mrs. Affable, it is true ; I was very miserable. If I was at papa's assembly, and any young Lady came, that was received with particular civility, it made me very ill-humoured ; I thought all the praises given her were taken unjustly from me. I would have you know, Lady Sensible, that I have very often been angry with you.

Lady Sensible. And why, my dear ?

Lady Witty. Because I could not but see, that you were extolled much above me ; but I can assure you, that now I love you entirely, and am so far from any jealousy, that it gives me a great deal of pleasure to hear you commended.

Lady Sensible. I am very much obliged to you, Lady Witty ; but, indeed, you would be very ungrateful, if you did not love me, because, for my part, I have always loved you with all my heart.

Mrs. Affable. We have not too much time for repeating our stories and geography. Begin, Lady Mary.

Lady Mary. Jethro, Moses's father-in-law, having heard of the great miracles, which God had wrought by his son-in-law, came to see him, and brought him back his wife, and his two children.

children. Now Jethro, seeing that Moses spent the whole day in judging the causes of the people, said to him; if you continue taking all this pains, you will fall sick; be advised by me, pick out men of the greatest piety; let them hear the people, and give you an account of all matters. Moses took this advice, and, after entertaining his father some days, they parted. Afterwards the Israelites came into the neighbourhood of Mount Sinai, and God said to Moses; Go up to the top of the mountain, but let not the people come near it, for they would die. Moses went up Mount Sinai, and there the majesty of God appeared; a thick smoke was all round the mountain, and dreadful thundering claps broke out from the smoke with lightning, and fires were seen: in the midst of these, God gave to Moses the ten commandments, which he had made for his people, to shew them, that he was a powerful God, and able to revenge himself, and punish those who should dare to disobey. And these ten commandments, which God gave to the Israelites, are those which we have been taught, and which we repeat, every day, at our prayers.

Mrs. Affable. Go on, Miss Molly.

Miss Molly. God called Moses up to the mountain, another time, and he was there forty
N 4 days

days and forty nights. During this time, he gave him laws for his people, and ordered him to make an ark and a tabernacle for him ; he explained in what manner this was to be done ; what was to be observed, when sacrifices were to be offered, and commanded him to take Aaron and his sons for sacrificers and high-priests. But, while Moses was speaking to God, as one friend does to another, the Israelites, forgetting the miracles which God had done for their sake, said to Aaron : Make us gods like those in Egypt, that they may go before us ; as to Moses, we don't know what's become of him. Aaron, fearing the people would kill him, said to them ; Bring me the ear-rings of your wives and daughters : they soon brought in their jewels, and Aaron made a golden calf out of them, which they worshipped, saying ; this is the god who has brought us out of Egypt. God said to Moses, who was still on the mountain ; the people have, even now, committed a great crime, for which I will destroy them, and give thee another people. But Moses said ; Lord, remember Abraham, Isaac, and Jacob ; forgive this people, and blot me out of the book of life, rather than destroy them. God answered Moses ; The wicked only shall be blotted out of my book of life, yet do I forgive this people. Then Moses came down from the
moun-

mountain, with the stone tables, on which God had, himself, written his law on both sides: when Moses saw the Israelites, who were dancing about the golden calf, it made him so angry, that he threw the tables against the ground, and broke them: afterwards he reproached Aaron bitterly, and having flung the calf into the fire, he had it reduced to powder; then mixing this powder with water, he made the people drink it: he then called the children of Levi, and said to them; I order you, in the name of God, to take your swords, and go through all the camp, from one end to the other, and kill on your right and left, all you shall meet, without sparing relations and friends: the children of Levi obeyed, and three thousand men were slain. After this, Moses said to the children of Levi, God will bless you, because you have executed his orders. Then Moses shut himself up in the tabernacle, and the cloud in which the Lord was, stood at the door; and the Israelites, trembling, lay prostrate on the ground, and without their fine garments, endeavouring to obtain mercy from God.

Lady Mary. That was very terrible, Mrs. Affable, to kill three thousand men.

Mrs. Affable. But, my dear, all the Israelites deserved death: they had promised to obey the law of the Lord, which condemned to death all

worshippers of idols. God was still very merciful, to punish but three thousand ; and I am very sure, he permitted the children of Levi to kill only such as were most guilty. Go on, Lady Charlotte.

Lady Charlotte. The children of Israel fell again to murmur against the Lord, and they said ; Why did we depart from Egypt, where we had such fine fish for nothing, and where we used to eat such good onions ? we are tired of seeing nothing but manna. Moses was so concerned at the ingratitude of this people towards God, that he prayed to the Lord to take him out of this life, to see their wickedness no longer. God comforted him, and sent the Israelites a great number of quails : at first they were well satisfied, and eat eagerly of these quails ; but whilst the flesh was yet between their teeth, God destroyed many of them. Moses had another cause of great uneasiness ; Aaron, and his sister Mary, laughed at him, on account of his wife's being an Ethiopian ; but God took his part ; his sister became *leprous*, and, for all Moses's prayers to the Lord for her, the leprosy continued seven days. After that, Moses sent spies into the country, which God had promised to Abraham, and they brought back such a large bunch of grapes that it required two men to carry it. Caleb and

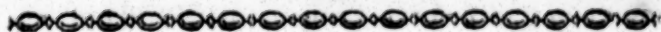
Joshua

Joshua were among these spies; they exhorted the people to go into that fine country; but the other spies said; indeed the land flows with milk and honey, but it is inhabited by men much stronger than we are; there are even giants among them, who will destroy us with our wives and children. Then the Israelites said; why were we brought out of Egypt? we must appoint one to lead us back thither: and as Joshua and Caleb blamed this resolution, they were for stoning them to death. Moses and Aaron prostrated themselves to ask pardon of God; but the Lord answered; this people has murmured against me ten times, and I swear, in my anger, that they shall die in this desert. Forty years shall they continue in it, and, when they are all dead, their children shall enter into the land of promise with Caleb and Joshua, who have trusted my word; as to the others, who have seen the miracles I have done for them, and who have mistrusted me, they shall leave their bodies in the desert. Now their number was above six hundred thousand.

Lady Witty. Indeed, Mrs. Affable, the Israelites quite provoked me with their murmurings. How could they be so stupid to expose themselves to the anger of God, with whose power they were so well acquainted? How could they worship

the figure of a calf, and say; this is the god who brought us out of Egypt.

Mrs. Affable. Are we, my dear, less blind and less wicked than the Israelites, when we disobey God, and do not fulfil his commandments? For, after all, it is certain, that he will cast the wicked into hell; the liars, the greedy, and passionate, those who disobey their parents, and are regardless of the poor; the envious, the detractors, those who revenge themselves of their enemies, and rejoice at the ill that befalls them: all this we know, my dear children, and we take no pains to correct our bad habits, which will draw God's anger upon us, and carry us to hell. Let us think seriously on this, my good children, and spare no endeavours to get quit of our faults. It is past seven, so we shall not have time for geography to-day; but we will begin our next lesson with it.



DIALOGUE XVI.

The FOURTEENTH DAY.

Mrs. Affable.

I Promised to begin with geography, and so we will speak to-day of the British islands. There are, as we have said, two, a large and a less island. The larger contains two kingdoms, England in the south, and Scotland in the north. England is divided into forty provinces, or counties, and, adding the twelve provinces or counties, which are in the principality of Wales, that makes, in all, fifty-two. The capital of this kingdom is London, on the Thames, in the county of Middlesex, and the south-east part of England. This kingdom was, at first, called Albion, and the natives of the country were first subdued by a people called *Britons*; it is thought they came from that part of France called Britain. Julius Cæsar having passed over into England, conquered part of the kingdom; but the Romans were not absolute masters of it till the time of the emperor Domitian. Though the Romans were masters of England, the natives lived

lived according to their own laws and customs : they even had several kings ; for the island was composed of several kingdoms, and their kings acknowledged the power of the Romans. The Scots, who were inhabitants of Ireland, or Hibernia, joined the Picts, and made themselves masters of that part of the island which lies towards the north, and is called Scotland. They were driven out by the Romans ; but the disturbances of the Roman empire gave them an opportunity of settling there again, under a prince called *Fergus*. From that time, there was almost a continual war between the Britons (for so the people of this island were called) and the Scots joined with the Picts ; and to secure themselves from their outrages, the Britons built a wall, which separated their country from the enemy's ; the remains of this fence are still to be seen ; but this did not hinder the Scots from reducing them very low. Hence they were necessitated to call in the English Saxons to their assistance ; these at first defended them, and afterwards became their masters ; but some of the remaining Britons took refuge among the mountains of Wales, where they got the reputation of being invincible ; others withdrew into Little Britain. The Saxons, who had driven the Britons out of England, were, in their turn, driven out by the Danes,

Danes, who became quiet possessors of it under king Canute ; but, in process of time, the English replaced Edward on the throne, who was of the blood of their kings. After the death of this last, William, duke of Normandy, whom he had named his heir, became master of England, and was the first king of the Norman race. After the Norman princes, the house of Anjou, called Plantagenets, ascended the throne, which afterwards passed to the Stuart family, and is now in the house of Brunswick.

Lady Mary. This is a very hard lesson, Mrs. Affable.

Mrs. Affable. It is so, my dear, but you should know these things ; they relate to your country, and it looks very ill, not to be perfectly acquainted with the geography and history of one's own country. The better to remember it, lady Sensible will repeat what I have said ; at least the names of the several masters which England has had.

Lady Sensible. The Britons first subdued the inhabitants of this island. The Romans conquered the Britons. Whilst the Romans were taken up with other wars, the English Saxons conquered the country. They were dispossessed by the Danes. Then the Norman princes reigned in this island ; after them the Plantagenets ;
the

the Stuarts came next; and, after the Stuarts, the princes of the house of Brunswick.

Mrs. Affable. Excellently well, my dear. told you that Canute, a Danish prince, wore the crown of England. Does not lady Sensible know something of this prince?

Lady Sensible. Yes, Mrs. Affable; I know a fine story, which I will tell these ladies. One day Canute was by the sea-side, with all his court. The courtiers, who, according to custom, were flatterers, said, that he was the king of kings, and the ruler of the seas and lands. Canute, who had both religion and good sense, was for exposing these flatterers, and shewing them, that he had too much wit, to be imposed upon by their senseless speeches. In order to this, he made a bundle of his royal robes, and sat upon it; the tide was coming in, that is the time when the sea leaves its bed, and comes on the land beyond its usual bounds. Canute speaking to the sea, said, "The ground, where I am, belongs to me, and I am thy master; I therefore command thee to stay where thou art, and not to move forward to wet my feet." All those that heard these words, judged the king was mad, to imagine, that the sea would obey him. In the mean time the sea kept advancing, and at last came to wet the monarch's feet.

fect. Then Canute stood up, and said to the flatterers; "You see how I am master of the sea! Hence learn, that the power of kings is very inconsiderable. In truth, there is no other king but God, by whom the heavens, the earth, and the seas are governed."

Lady Charlotte. Does the sea, Mrs. Affable, go out of its bed or place?

Mrs. Affable. Yes, my dear; it goes out and returns twice every day: that never misses; and it is precisely known, at what hour it goes out of its place, and at what hour it returns.

Lady Charlotte. Bless me! that's something very strange; but what makes it go out and come back so?

Mrs. Affable. Indeed, my dear, that is what I am not very clear in; but I have heard some learned men say, that it is the moon which presses on the air; this air, being pressed, presses, in its turn, the sea, and makes it come out on all sides.

Lady Mary. I don't at all understand it

Mrs. Affable. I'll endeavour to explain it to you, my dear: You see this bowl, which I have filled with water, this is the sea; let this faucer, in my hand, which is less than the bowl, be the air over the sea. Now suppose that something moves this faucer, so as to make it touch
the

the water in the bowl ; no sooner is the water touched, than it begins to rise on all sides : look, children *.

Lady Mary. Now I understand it : but how can the moon have this effect on the sea ? It is but a great light.

Mrs. Affable. You are mistaken, my dear, the moon is an earth like ours ; it receives the rays of the sun, and that makes it appear like a great light.

Miss Molly. Is that really true, Mrs. Affable ? perhaps you say so to laugh at us. The moon is so little, it is in the air, it goes ; how can it be an earth like that we live in ?

Mrs. Affable. You take the moon to be little, but your eyes deceive you, it is very large. Did you never see the cock on St. Paul's ? it looks no bigger than a common fowl, and yet is as big as a sheep. Let us take a look out of the window to the country. Do you see yonder man below us ; he appears as little as a child, and why ? because he's a great way off. Things seen at a distance appear small ; and so the moon, which is very remote from us, deceives our eyes by her great distance. You say, that the moon is suspended in the air, that it goes or turns ; but do you know, my dear, that this earth, where we are, is also suspended in the air, and always turns round ?

* Putting the saucer into the bowl.

Lady

Lady Witty. Give me leave to tell you, Mrs. Affable, that you have a mind to see, whether we shall be silly enough to believe these old womens tales. To be sure the earth does not turn ; for, if it did, we could not but feel it.

Mrs. Affable. Have you never been in a boat, my dear ?

Lady Witty. Yes, Mrs. Affable, I have.

Mrs. Affable. And did you not observe, that the boat seemed always to rest in the same place, and the land, trees, and houses pass by ?

Lady Witty. Very true, Mrs. Affable, but I did not mind it ; when I am in a coach in the country, I also see the trees go by.

Mrs. Affable. That is, you imagine so, for the land, the trees, and the houses, remain in their place ; the boat and the coach moves, and carries you along. In calm weather you sit quietly in a boat, without any motion ; and if it was well covered, and you had been carried thither in your sleep, you would think yourself in your chamber. Thus it is with you on the earth ; it turns round very quick, but so evenly, that it carries you on without your perceiving it ; and, whilst you are going this journey, you think the sun moves round, who continues in the same place.

Lady

Lady Sensible. That's very wonderful ; but I have some notion of it.

Mrs. Affable. This is the cause of day and night. The earth turns round in four and twenty hours : when it brings us over against the sun, we have day ; and when we are carried on the other side, it is night with us.

Lady Witty. I thought, that the sun set every night in the sea ; I have read so in the metamorphoses.

Mrs. Affable. The sun shines always, my dear ; it sets to us, that is, we see it no longer ; but at the same time, it rises to the people in America ; that is, they, in their turn, begin to see it. Now America was not known to the ancients ; they were not acquainted with the roundness of the earth, and its being inhabited all over, as I will shew you on a globe.

Lady Witty. Then, Mrs. Affable, they who live under this globe, walk with their feet upwards, and their head downwards ; for were a hole to be made through this globe, their feet and ours would meet.

Mrs. Affable. It is true, our feet and theirs would meet ; yet that does not hinder them from having, like us, their feet on the ground, and their head towards the sky. The earth is like a little ball, of the bigness of a nut, inclosed within a larger

larger ball, of the size of this room, which may represent the sky: suppose this little ball hanging in the air in the middle of this room, with a fly on the top and another fly under; would not the heads of both these flies be turned towards the great ball or sky? The earth has the sky all round it, as the yolk of an egg has the white about it. Suppose the white of the egg to be the air, and the egg-shell the sky. Do you understand this, children?

Miss Molly. Perfectly well, Mrs. Affable; there's only one thing which puzzles me; that is, how the little ball keeps its situation in the middle of the great one.

Mrs. Affable. And how does the yolk of the egg keep in the middle of the white about it, tho' apparently heavier? Indeed, children, the learned have said a great many things, to shew the means God makes use of thus to support the earth in the air; but I am not knowing enough, nor you neither, to understand them well; it is enough for us to know, that God would have it so, and that it is unquestionably true. It cannot be doubted of, for several travellers have gone quite round the world, which proves it to be in the air. Well! so much for Natural Philosophy. Lady Witty is to tell you a pretty story, which I set her yesterday.

Lady

Lady Witty. A man walked about the country, and was looking at some tall oaks, which are large trees, and bear a little fruit, called an acorn, not bigger than one's thumb : he observed, at the same time, a small plant, close to the ground, that bore pumpions four times as big as his head. Well ! says he to himself, had it been mine to order, I should have done this better ; the pumpion should have grown on this great tree, and the acorn on the small plant. Whilst this was running in his thoughts, he found himself greatly disposed to sleep ; and, as there was a very hot sun, he laid himself in the shade under an oak ; as he slept, the wind rose, and brought down an acorn, which fell on his nose, and awaked him. Upon this, the man cried out ; I own that I am but a stupid animal, and that God disposes things, as they are, with great wisdom ; what would have become of me, if the pumpion had been on the oak ? the fall of such a weight would have crushed my head to pieces. Ever after, this man, grown wiser, was satisfied with admiring the wisdom of God in the disposition of the universe, and never took upon him to find fault with what was not ordered according to his weak notions.

Lady Sensible. I think I should have great pleasure in learning Natural Philosophy : they that
know

know it, can never be tired, had they no other employment, than to admire the works of God.

Mrs. Affable. You are in the right, my dear: I design to apply myself to that fine science. When you are perfectly mistress of the other things, which you must learn, I will teach you all that I know of it: but first you must learn history well. Let us see, if lady Mary remembers her lesson of history.

Lady Mary. Three Israelites, named Korah, Dathan, and Abiram, rose up against Moses, and drew two hundred and fifty men into their revolt. They were angry, that none but Aaron and his sons were permitted to offer incense to the Lord, not reflecting that God himself had ordered it so. On this account they made bitter reproaches to Moses; but Moses, by a particular order from the Lord, said to these men; Take each of you a censor, with perfumes, and then God will point out those whom he hath chosen. Moses also made Aaron take his censor; and then, by God's command, he said to the people, Separate from Korah, Dathan, and Abiram, lest God punish you with them. Then Moses spoke to the people, and said; "If these
"men, who will not obey the Lord, die a na-
"tural death, you may think me a wicked man,
"and

“and that the Lord hath not sent me; but if
 “the earth open under them, and they all fall
 “alive into the pit, then shall you know, that I
 “speak to you from the Lord.” Scarce had
 Moses ended these words, when the earth
 opened, and swallowed Korah, Dathan, and
 Abiram, with all their families; and the fire, by
 the appointment of the Lord, burnt the two hun-
 dred and fifty men which held the censors. Then
 God commanded Moses to take the censors, and
 make plates of them for covering the altar, that
 these plates, said the Lord, may make the chil-
 dren of Israel remember, that none of those, who
 are not of the race of Aaron, are to approach the
 altar to offer incense to the Lord. Notwith-
 standing, the Israelites murmured against Moses
 and Aaron; they looked upon them as the cause
 of so many deaths; and these murmurs having
 irritated the Lord, he said to Moses and Aaron;
 Leave this people, for I will destroy them. Then
 Moses said to his brother; Make haste and put
 incense into your censor, and run into the midst
 of the people to appease the wrath of God.
 Aaron obeyed his brother, and standing between
 the living, and those whom God had now de-
 stroyed, he appeased his anger; but God, on
 this last occasion, slew fourteen thousand and
 more, in punishment of their murmurs.

Lady Charlotte. Dear me! what a terrible story that is, Mrs. Affable! I tremble every joint of me: we are very happy, that God does not punish any more in this dreadful manner; it is enough to make one die with fear.

Mrs. Affable. God, my dear children, is now as just, and as much an enemy to the wicked, as he was then: they that will not obey his commandments, are not, indeed, taken alive into hell, but they are sure of it after their death; and this should imprint in our hearts a hatred of guilt, and fear of God. We are only to fear God and sin, according to this saying of Jesus Christ; *Fear not those who can only kill the body, but fear him who can destroy both the body and soul, and cast them into hell.*

Miss Molly. But, Mrs. Affable, it is commonly said, God is so very good; yet he punishes the wicked very rigorously.

Mrs. Affable. 'Tis because he is also very just, children. God shews his goodness to men; he gives them good thoughts; 'tis their duty, when they commit any evil, as he allows them a great deal of time, to repent and amend; but if they refuse it, and obstinately will continue wicked, as God is just, he must absolutely punish the guilty. The king, children, is very good: and yet he must consent to the death of

malefactors, and he himself would offend, if he was to pardon all criminals; nobody would venture to go into the streets; the poor would murder the rich for their money; those who had been offended in the least, would murder their enemies; we must, at last, live in the woods with wild beasts, and the king would be the cause of all these crimes by this mistaken mercy.

Lady Charlotte. Mrs. Affable, I give you my word I am determined to amend; 'tis for want of reflecting on these things, that I have not been good before now; I have read the Bible, but it was without minding; when one thinks seriously on it, 'tis downright madness to expose one's self to God's anger.

Mrs. Affable. See how he loves you, my dear: these good thoughts, these good resolutions, he gives them to you: would you not be exceedingly guilty to forget them. Come, Miss Molly, your story.

Miss Molly. God, intending to shew the Israelites, that he had chosen Aaron to be his priest, said to the people, by the mouth of Moses, "Let the chiefs of all the tribes of Israel bring each a rod before me." They obeyed, and the next day Aaron's rod budded, and brought forth buds, blossoms and almonds. Then God said;

I have

I have chosen Aaron and his sons to be my priests ; they only shall offer incense to me ; but I allow them the children of Levi, to take care of the things consecrated to me ; they shall live of the things offered to me, and have the tenth part of the beasts, and the fruits of the earth. The Israelites then came into a place where there was no water, and they murmured again. Moses and Aaron fell on their faces before the Lord, who said to Moses ; take thy rod, and go, with thy brother, towards the rock in the presence of all the people assembled ; thou shalt speak to the rock, and it shall give thee water. Moses and Aaron assembled the people, but they did not observe exactly what the Lord had commanded, and, instead of speaking to the rock, Moses struck it twice with the rod. Then God said to Moses and Aaron, because you have not believed me, you shall both die, and shall not bring this people into the land of promise. And God ordered Moses to go up to the mountain with his brother Aaron, and Eleazer his nephew, Aaron's son ; he also ordered Aaron to put off his robes of high-priest, and give them to his son, as he was going to die. Aaron obeyed, and died immediately. Another time the Israelites murmured against God, who, to punish them, sent fiery serpents among them ; but, upon the

people's repenting, God ordered Moses to make a brazen serpent, and to raise it on high, and all who were bitten, and cast their eyes on this serpent, were instantly cured. In the mean time the Israelites asked leave of the neighbouring kings, to let them pass through their countries, promising to do them no injury, and to pay even for the water they should drink ; but those kings refused this favour ; and God said to the Israelites ; *Fight them, and with my help, you shall conquer them.* The Israelites obeyed, and gained great victories.

Lady Witty. Moses and Aaron were not wicked, yet, Mrs. Affable, God punished them very severely, and that for a trifle. What harm was there in striking the rock?

Mrs. Affable. A great deal, to be sure ; for they mistrusted the power of God, who had told them, that they were to bid the rock give them water. Instead of obeying God to the letter, they said to themselves ; if we command the rock to give water, none will come ; but we will strike it, as we did before, and water will come. I own this fault was not so great as worshipping the golden calf ; but God punishes all sins whatever : all the difference is, that he punishes the wicked and obstinate sinners in the other world, by condemning them to hell ; and the

the righteous, who sin through frailty, and who are sorry for having sinned, are punished in this life by sickness, the loss of their goods, of their relations, their friends. God acts like a good father, who, to correct his children, chastises them with a rod, or punishes them in some other manner.

Lady Witty. Then if a man is poor, blind, or unhappy, it does not follow, that God is displeased with him.

Mrs. Affable. When God sends these misfortunes to the wicked, it is to punish them, and at the same time, to dispose them for their conversion; for, in time of affliction, one thinks on God. At that instant, God speaks to their hearts in this manner; "See what you get by
"disobeying me; it is in my power to make
"you unhappy, by taking from you all those
"things in which you delight. Call your money to your assistance, which you love better than me: your friends, whose favour you
"prefer to mine: the whole creation cannot
"screen you from punishment; leave these
"creatures and return to me, who am your
"God: though you are an undutiful child, I am
"a kind father; I desire nothing more than to
"forgive you, if you will amend your life; I
"knock at your door, open to me; this mis-

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"fortune,

“fortune, which has lately befallen you, and
“which you account so great, is nothing in
“comparison of the evils you will suffer in an-
“other life, unless you amend. Have pity on
“yourself; renounce sin, and all bad habits;
“be mild, charitable, love prayer, be just with
“regard to others. I give you notice, and time
“to change your course of life; but very soon
“you will not have a minute longer; you will
“die, and then I shall be no more a tender fa-
“ther to you, but a terrible judge.” You cry,
Lady Charlotte.

Lady Charlotte. Yes, Mrs. Affable; God has often said all this to me, but I never minded: I declare that I never committed a great fault, without being punished the very same day with some great trouble.

Mrs. Affable. It is a sign, my dear, that God has a great love for you: but do not harden your heart, for, after having been so merciful, he would become a terrible judge. Lady Witty just now asked me, whether it was a sign that God was angry with a man, when he sent him misfortunes; I have just told you, that he sends them to the wicked for their conversion: he also sends them to the good, to correct and punish them for slight faults, which escape them; and sometimes to try their virtue, and give them

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an opportunity of advancing in virtue. When we have all we wish, it is easy to forget God ; but, as I told you, when we are in trouble, and see that we cannot have any relief from creatures, we have then recourse to God. I remember, children, that when I was a little one, I had a very cross writing-master ; he scolded continually, though I minded my writing as well as I could. This master was the rod God made use of to punish my faults : when I had not behaved well, I used to say to myself ; Well ! I shall have it by and by from Mr. George, for that was his name ; then I used to pray to God so heartily, that he would soften the temper of that terrible man : sometimes I thought God heard my prayer, but most times I was punished ; I wrote my copy quite awry, my master complained to mama, and I was kept at home, whilst my sisters were allowed to take a walk.

Lady Sensible. And what did you do then, Mrs. Affable ?

Mrs. Affable. I often cried, my dear, like a foolish girl : but sometimes too I would offer this mortification to God as a satisfaction for other faults ; I knew, that, though I was innocent as to my writing, I was guilty of something else, which mama did not know, and would have punished, had she known. Lady Charlotte, you

have not told your story ; but it is very late ; it must be for the next time.



D I A L O G U E X V I I .

The FIFTEENTH DAY.

Mrs. Affable.

I Promised Lady Charlotte, that we would begin with her story : if you please then, we will hear her.

Lady Charlotte. There was a king, named Balak, who reigned over the Moabites : this prince having heard, that the Israelites had beaten all the nations that opposed their passage, was very much afraid, and sent for a prophet, called Balaam, to curse them. When Balaam was on the road, the angel of the Lord stood in his way : Balaam did not see the angel, but the ass on which he rode, saw him, and was frightened at the sword the angel held in his hand. Balaam beat his ass to make it go forward, but the poor beast laid itself on the ground, and the master was so angry, that he continued beating it without mercy : then God permitted the ass to speak, and it said to Balaam ; “ Why dost thou beat
“ me ?

“ me ? have not I served thee well all my life ?
“ and dost thou not see what hinders me from
“ going on ? ” Balaam was greatly astonished to
hear the ass speak, but much more when he saw
the angel, who said to him ; “ if this poor beast
“ had come on, I should have killed thee ; how-
“ ever, go on thy way, thou canst do nothing
“ but what the Lord pleases.” Balaam being
arrived, the king said to him ; “ I beg of you
“ to curse the Israelites.” Balaam answered ;
“ Why should I curse this people ? my curses
“ will avail nothing, since God has blessed
“ them.” However, the king carried Balaam to
three different places, but the prophet, instead
of complying with his request, blessed the people
of Israel ; and king Balak said to the prophet ;
“ I have not sent for thee to bless this people, and
“ since thou dost contrary to what I require, I
“ will not bestow on thee the honours and riches
“ which I intended.” Balaam, who was a
wicked man, said to the king ; “ If you can
“ bring the Israelites to commit some great sin,
“ God will certainly curse them ; only send
“ among them the most beautiful women you
“ have, they will fall in love with them, and
“ take them for wives ; now, in that they will
“ commit a sin, for God has forbid them to
“ marry strangers.” Balak followed this wicked
O 5 advice ;

advice ; and the Israelites forgetting the commandment of the Lord, took these woman, who brought them to worship their idols. Then God ordered Moses to hang up the heads of families ; and God himself punished the guilty in such a manner, that twenty-four thousand of them perished. But, notwithstanding this punishment, there was found a man wicked enough to bring a *Midianitish* woman into his tent. Then Phinehas, son of Eleazer the high-priest, transported with a holy rage against this man, who provoked God, took his sword and killed the man and the woman ; and this act of justice was so acceptable to God, that he pardoned the rest tho' they were guilty ; but at the same time, he commanded his people to destroy all the Midianites, as having been an occasion of sin to them.

Lady Witty. However, this was very terrible, to destroy a whole people ; possibly they had not all consented to that wicked action.

Mrs. Affable. God, my dear children, never commands any thing but what is just. He not only ordered this nation to be destroyed, but all the others who lived in the land of promise, because they were extremely wicked, and did not make their advantage of the time he had given them for their conversion. God employs all means to punish those who will not mend their lives :

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in Noah's time he made use of the deluge; in Abraham's days he made use of fire, which he poured down from heaven to punish Sodom and Gomorrah; and, in the time we now talk of, he made use of the sword of the Israelites. At other times his instruments are the plague, famine, mortality among the cattle, floods, earthquakes, because he is almighty, and the elements are always ready to second him in punishing sinners, and, if they have not recourse to his mercy, they must feel his justice. Now tell your story, Miss Molly.

Lady Mary. If you please, Mrs. Affable, pray tell me first, what is meant by the elements.

Mrs. Affable. There are four elements, my dear, without which we could not live; earth, water, air and fire.

Lady Mary. If we lived in a place, where it was not cold, we might do without fire; we need only to eat milk and fruit.

Mrs. Affable. The fire, which we use to warm ourselves, is not the only fire; the sun is also a fire that warms all nature, and is the cause of the growth of herbs and plants: now, without this fire we could not live. Though I tell you the sun is a fire, I am not sure, children, that the learned have not another elementary fire, but I am not

learned enough to give full satisfaction on this head.

Miss Molly. What a simpleton have I been! I never thought the sun to be a fire, though I have felt its heat. But, tell me, if you please, why is the sun hotter in summer, than in winter? Are we nearer to it in summer?

Mrs. Affable. Quite the contrary, my dear; we are farther from the sun in summer than in winter; but in summer it falls more directly on our heads, and in winter his rays only come sideways upon us. I will teach you two terms to explain this, and make you understand it by an example. Put your hand exactly over the candle, not too near lest you burn yourself: well, I say, your hand is perpendicularly over the candle, that means, that it is straight over it; observe that you keep your hand at a good distance. Now hold you hand on one side of the candle; I say, that your hand lies sideways of the candle, that is obliquely. Now observe, that your hand may be brought much nearer to the side than over it; the heat, which comes to your hand from the side is much weaker than that which comes straight up to it. This makes winter and summer. There is, however, a great scholar, who pretends, that the sun is not hot,
but

but produces heat. This question must also be left to the learned.

Lady Charlotte. I should like to have summer all the year round, the days are longer and finer; one has the pleasure of going to take the air. Pray what good does winter do? nothing comes up all that time.

Mrs. Affable. But were there no winter, the earth would yield nothing in summer: God has disposed the world in such a manner, children, that no one thing is useless; and if the order and place which God has made, should be changed, the whole world must perish. Did you never see any corn, children?

Lady Charlotte. Yes, Mrs. Affable, I have seen some in the country.

Mrs. Affable. Well, children, let us consider how this corn grows: it is thrown into the earth in grains, and this is done a little before winter, about the time of the rains, which never fail in that season: then this grain of corn rots, and a small blade shoots from it, but if this was too large at first, it would not have strength enough; the winter-cold comes, and strikes it deeper into the ground, and hinders its coming out, that it may have time to be properly fed; if, after winter, the summer should set in immediately, this shoot would wither on a sudden, and
want

want time for its growth. What has our bountiful God done? he has placed spring, which is neither hot nor cold, between winter and summer; during the spring, that which incloses the corn, increases at full leisure; at the end of the stalk are formed a number of little repositories or cells, and in each is a grain of corn, which, by little and little, grows to a due size. Then the great heats succeed, which ripen the grain; and it changes colour; it was green, and now becomes yellow; every grain of corn is inclosed within a little husk, which, as I have just told you, is yellow, but under this coat one finds a small substance as white as snow; it is then put between two stones to grind it into a powder, and this white powder is the flour bread is made of.

Lady Witty. I have eat bread till now, without knowing how it came, and without ever thinking on all the care God has taken to provide it for me. This is really wonderful, Mrs. Affable; next summer, when I go into the country, I will examine all these wonders; it will be very entertaining.

Mrs. Affable. But, my dear child, something more must be done; this must not be a mere entertainment.

Lady Witty. What more, Mrs. Affable?

Mrs.

Mrs. Affable. Don't you admire the wisdom of God, which has disposed all the seasons, exactly as they must be, for the growth of corn? Do not you admire his goodness, who has done all this for men, and for you in particular? Do not you thank this kind father? When you see the great numbers of men, who work like horses, in the scorching heat of the sun, will you not say within yourself? Great is the providence of God, who has ordered, that there should be both rich and poor; otherwise, if I wanted bread, I must, of necessity, work for it with these poor creatures! Again, you will make this reflection, these poor people take a great deal of pains to feed me; should I not be quite out of the way, if I maltreated or despised them, because they are poor?

Lady Sensible. This is, indeed, enough for amusement, and to make our advantage of in the country. I wish, Mrs. Affable, some ladies of my acquaintance were at our lesson: they say, they are weary of themselves when they are alone; you would find them employment for several weeks.

Mrs. Affable. Oh, I assure you children, were we to examine the works of God in the order of nature, it would be employment for one's whole life! But you yawn, lady Mary; this lesson
has

has been extremely serious ; I have a mind to tell you a tale to awaken you.

Lady Mary, Indeed, *Mrs. Affable*, I am not tired ; and, besides, I am determined to examine the corn when-it comes ; but if you will favour us with a tale, I own it will give me great pleasure.

Mrs. Affable. Very willingly, my dear : There was once a lord and a lady, who had been married several years without having children ; this they thought the only thing wanting to complete their happiness, as they were rich, and in general esteem. At last they had a daughter, and all the fairies in the country came to the christening, to bestow their gifts on the child. One said, she should be as beautiful as an angel ; another, that she should dance to admiration ; a third, that she should never be sick ; a fourth, that she should have a great deal of wit. The mother was not a little pleased with their giving all these endowments to her daughter ; beauty, wit, health, accomplishments : what better could be bestowed on this child, whose name was *Venuftula* ? The company sat down to table to be merry ; but when supper was half over, word was brought to *Venuftula*'s father, that the queen of the fairies, who was passing that way, would come in. All the fairies rose, and went to meet
their

their queen, but she had put on so severe a countenance, that they all trembled. "Sisters, said she, when she had seated herself, is this the use you make of the power which you have received from heaven? not one of you to think of endowing Venuftula with a good heart, and virtuous inclinations. I will endeavour to remedy the mischief you have done; and my gift to her is dumbness till she is twenty years of age: I wish I had it in my power to take away entirely the use of her tongue." The fairy disappeared, and left Venuftula's father and mother in the greatest despair; for they could not imagine any greater affliction than having a dumb daughter. In the mean time, Venuftula grew every day more and more charming; at two years of age she would strive to speak, and they knew, by her little gestures, that she understood whatever was said to her, and that she fretted extremely at her not being able to answer. She had masters of all sorts, and learned with a surprising quickness: she had so much wit that she made herself understood by signs, and gave her mother an account of all she saw or heard. At first this was admired, but the father, who was a man of good sense, said to his wife: My dear, you let Venuftula take up a very ill habit; she's a little spy: what need have
we

we to be informed of all that is done in town ; no-body mistrusts her, being a child, and they know she cannot speak, and yet she acquaints you with every thing she hears : she must be reclaimed from this fault by proper correction ; nothing is more odious than a tale-bearer. The mother, who doated on Venuſtula, and was naturally curious, told her husband, that he did not love the poor child because she was dumb ; that she was already miserable enough with that infirmity, and that she could not think of adding to her misery by contradicting her. The husband, who was not satisfied with such weak reasons, took Venuſtula aside, and said to her ; My dear, you displease me : the good fairy, who has made you dumb, to be sure, foresaw that you would be a tell-tale ; but what signifies it to be dumb, when you make yourself understood by signs ? Do you know what will come on't ? You will get yourself hated by all the world ; you will be avoided, as if you had the plague, and very justly, for you will do more mischief than that distemper, dreadful as it is. A tell-tale sets all the world by the ears, and causes terrible evils : for my part, unless you mend, I shall most heartily wish you also blind and deaf. Venuſtula was not perverse ; she was giddy, and that was the true cause of her telling what she had seen ;
she

she promised, by signs, that she would mend. She intended so to do, but, two or three days after she heard a lady making a jest of one of her friends; she could then write, and she set down what she had heard on a piece of paper. This conversation she had penned with so much wit, that her mother could not forbear laughing at the comical parts of the story, and admiring her daughter's stile. Venuftula was a little vain; she was so pleased with the praises she had from her mother, that she wrote down every thing she saw. What her father had foretold came to pass; she was hated by all; every body kept out of her way; they spoke softly when she came in, and were afraid to go to assemblies where she was invited. Unfortunately for her, when she was but twelve years of age, her father died; and, now that there was no one left to shame her on account of this fault, she got such a habit of telling tales, that she even did it without reflection; she would spend the whole day in watching the servants, who hated her mortally; if she was in a garden, she pretended to sleep, the better to over-hear what was said by those that walked there; but as several spoke at once, and she had not memory enough to retain what every one in particular said: it happened, that she often attributed to one, what was said by another;
she

she would write down the beginning of a conversation, without hearing the end, or the end, without knowing the beginning. Not a week passed, without a score of fractions or quarrels in the town; and when the cause of these disturbances was inquired into, it was discovered, that they had their rise from Venuftula's stories. She set her mother at variance with all her friends, and was the occasion of three or four persons fighting. This was the trade till she was twenty years of age; she longed impatiently for that day, to talk as she would; the day at last came, and the queen of the fairies appearing to her, said; Venuftula, before you get the use of your tongue, which you will certainly abuse, I will first shew you all the mischief you have done by your tales: at the same time she held a looking-glass before her, and there she saw a man of worth, with three children following him, and begging alms with their father. I do not know this man, said Venuftula, who now spoke for the first time; what harm have I done him? He was a rich merchant, answered the fairy; he had goods in his ware-house to a great amount, but he wanted ready money: this man came to borrow a sum of your father to pay a bill of exchange; you listened at the closet door, and you made his circumstances known to several of his creditors;

this

this ruined his credit, every one would be paid, and the business coming into the lawyers hands, the poor man and his children have been beggars these nine years. Dear God! Venuftula cried out, Madam, I shall never forgive myself this crime; but I am rich; I will repair the mischief I have done, by restoring to the man the money which he lost through my imprudence. After this Venuftula saw a beautiful woman in a room, the windows were secured with iron grates; she lay on straw, with a pitcher of water and some bread by her; her thick black hair fell on her shoulders, and her face was bathed with her tears. Ah, good God! cried Venuftula, I know this lady; her husband carried her to France two years ago, and has writ over that she was dead: is it possible that I should be the cause of this lady's dismal situation? Yes, Venuftula, answered the fairy; but what is still more terrible, you are guilty of the murder of a man, whom this lady's husband has killed. Do you remember, that, one evening, in a garden, you feigned yourself asleep on one of the benches, to hear what those two persons said? You understood by their talk, that they loved each other, and spread it through the town. The report reached the ears of the lady's husband, who is a very jealous man; he killed the gentleman, and
carried

carried this lady into France. He gave out that she was dead, to have an opportunity of torturing her so much longer, and yet the poor lady was innocent: the gentleman only spoke to her of the love he had for a cousin of her's, whom he intended to marry; but as they spake softly, you heard but half what they said, and wrote it down; and this has occasioned her present dreadful distress. Ah, what a wretch am I! said Venuftula, I don't deserve to see the light of the sun. Put off condemning yourself, said the fairy, till you have known all your crimes. See that man lying in chains in that dungeon; you blazed abroad a very harmless conversation which he was engaged in; and as you only heard him by halves, you imagined you heard him say, that he corresponded with the king's enemies. A giddy and very wicked young man, and a woman, as great a babbler as yourself, that was no friend to this poor man, now in prison, repeated and magnified what you told them about him; they are the causes of his being confined in this dungeon, which he will never go out of, but to destroy the informer, and to treat you as the vilest of women, when he meets you. After that, the fairy shewed Venuftula a number of servants out of place, and friends at variance; husbands separated from their wives, and children disinherited by their

x parents;

parents ; all owing to telling tales. Venuſtula was inconfolable, and promiſed to amend. You are too old to mend, ſaid the fairy ; defects of twenty years ſtanding, are not ſo eaſily laid down : I know but one remedy for this evil ; and that is, to be blind, deaf, and dumb for ten years, and to ſpend that time in reflecting on the miſchief you have cauſed. Venuſtula had not ſtrength of mind to ſubmit to a remedy ſo terrible in appearance ; ſhe promiſed, however, to ſpare no pains to be more upon her guard againſt her tongue : but the fairy would hear no more, and turned her back on her, as ſhe was perſuaded, that if ſhe had a real deſire to amend, ſhe would have embraced the proper means. The world is full of theſe ſort of people, who ſay ; I am ſorry that I am ſuch a glutton, ſo great a liar, ſo paſſionate ; I wiſh, with all my heart, I could leave off theſe bad habits. They certainly impoſe, for when they are told ; To correct gluttony, you muſt never eat between meals, and always riſe from table with an appetite. To get the better of your anger, you muſt undertake ſome ſevere penance, to be performed every time you fly in a paſſion. If, I ſay, theſe and ſuch like means are recommended, the anſwer is, this is too difficult ; that is to ſay, God muſt work a miracle, to amend them at once, without any trouble of
their's,

their's, and this was exactly Venuſtula's way of thinking ; but with this falſe deſire of amendment no fault is corrected. Venuſtula finding, that, notwithſtanding her beauty, wit, and other accompliſhments, ſhe was deteſted by all that knew her, reſolved to go and live in another country. She ſold her eſtate, and ſet out with her fooliſh mother : they came to a large city, where, at firſt, every body was mightily taken with Venuſtula. Several noblemen aſked her in marriage, and ſhe choſe one whom ſhe paſſionately loved : ſhe lived very happily with him for a year. As the town where ſhe reſided, was very large, it was ſome time before ſhe was known to be a tale-bearer ; and ſhe viſited a great many, who did not know each other. Her huſband was talking to her, one day after ſupper, of ſeveral perſons ; and he happened to ſay, that ſuch a nobleman was not a man of great honour, and that he was an eye-witneſs to ſeveral bad actions of his. Two days after, Venuſtula being at a great maſquerade, a man in a domino, aſked her to dance, and afterwards came and ſat by her : As ſhe ſpoke well, he was very much diverted with her converſation, and the more as ſhe was acquainted with all the ſcandal of the town, and told it with a great deal of wit. The lady of the nobleman of whom her huſband had ſpoke ſo diſadvantageouſly

advantageously, was taken out to dance, and Venuftula told the gentleman in the domino, she's a very agreeable lady, 'tis a great pity she should be married to a worthless man. Do you know the husband you talk so ill of? asked the masque. Not I, answered Venuftula; but my husband, who knows him perfectly well, has told me several ugly stories that go about him; and in the same breath Venuftula told these stories, which, from the very ill habit she had contracted, she enlarged upon to make the greater shew of her wit. The masque listened very attentively, and she was highly delighted with his attention, thinking that, all this while, he admired her. When she had made an end, he got up; and, a quarter of an hour after, word was brought to Venuftula, that her husband was dying, having fought with a man whose reputation he had injured. Venuftula, all in tears, ran to the place where her husband lay, and had but a quarter of an hour longer to live. Go, wicked creature, said her dying husband to her, your tongue and your tales have taken away my life; and soon after he expired. Venuftula, who loved him to distraction, seeing him dead, threw herself, in a rage, on his drawn sword, and forced it through her body. Her mother, who was an eye-witness of this horrible tragedy, was so struck, that she fell sick with grief, and

Dialogues between young Ladies

After, cursing her own curiosity, and foolish indulgence to her daughter, of whose ruin she was the unhappy cause.

Lady Witty. Venuftula was a wicked creature indeed !

Mrs. Affable. Not at all, my dear ; she was a giddy girl, full of vanity, fond of shewing her wit, and would have been a very good girl, had her mama whipped her soundly the first time she brought her a tale.

Lady Witty. Bless me, Mrs. Affable ! you make me tremble ; I have her vanity ; I am for shewing wit on all occasions, and am very giddy : what if I occasioned such sad misfortunes as she did !

Mrs. Affable. There's a good remedy, my dear, at hand ; you must be blind, deaf, and dumb.

Lady Mary. But, Mrs. Affable, that's very terrible.

Mrs. Affable. No, ladies, it is not so terrible as you think ; when you are in company, that speak ill of their neighbour, be deaf ; that is, do not listen to such wicked discourse ; and when you cannot avoid hearing this talk, be dumb after you leave the company ; that is, never repeat what you have heard. You are also not to take notice of your neighbours actions : you see of what consequence this
is :

is: I had rather live in a forest with robbers, than with a tale-bearer. Robbers I should suspect, but cannot guard against a person, we take to be a friend, and we have never hurt, but who, by indiscretion, may every moment expose us to the greatest misfortunes? I must own, ladies, that had I found any of you told abroad what is said here, I should have dismissed her from our society with ignominy. But, children, I perceive it is full late; we have let our time slip with chattering so long, that, I believe, we shall not have time for our stories. Let us have a word of geography. Lady Sensible, which are the principal rivers of England?

Lady Sensible. The Thames, in the south-east, with the mouth eastward to the great ocean; it runs by London. The Severn, which has its source in the principality of Wales; the mouth is to the south-west. The Humber, has its mouth to the north-east of England, and is formed by two rivers that meet; the Trent from the south, and the Ouse from the north.

Lady Mary. What is the source and mouth of a river, Mrs. Affable? I don't understand those two words.

Mrs. Affable. By the source of a river is meant the place where it rises or begins; and
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the mouth is the place where it runs into the sea, or another river. Go on, lady Sensible.

Lady Sensible. The river Tweed and Cheviot-hills separate England from Scotland.

Mrs. Affable. You have still the names of the fifty-two counties in England to learn, and the capes, bays, and islands; but you all have PALAIRET's Geography; there you will be so good as to learn them by yourselves. Adieu, children.

END of the FIRST VOLUME.

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